THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS. "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE INDEPENDENT.

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THE EDITORS TO THE PUBLIC.

The undersigned are alone responsible for the character and sentiments of *The Independent*. They have competent assistance in the departments of news and correspondence, and the Journal is established on an adequate pecuniary basis.

LEONARD BACON.
JOS. P. THOMPSON.
R. S. STORRS, Jun.

NEW YORK CITY TRACT SOCIETY.

This Society held its 23d anniversary on Wednesday evening, Dec. 19th. The meeting was held at the Broadway Tabernacle. Rev. Dr. DeWitt in the chair. Prayer by Rev. D. W. Clark.

The annual report was read by Rev. Mr. Orchard, the Secretary. It represents that there are in this city 200,000 neglecters of public worship, who live careless and sinful lives, who *neither* know nor believe the Gospel, yet who *must* know and believe it, or they cannot be saved. They avoid the preacher, they will not read the Bible, but some of them may be reached by a tract. The great increase of immigrants has led to the employment of two additional missionaries, one a German, the other a Swede, who can converse in their native tongues with Danes, Fins, Swedes, Norwegians, Italians, Spaniards, and Portuguese. These missionaries meet vessels as they arrive in port. Enlarged operations have been undertaken for the public institutions of the city. More laborers are demanded for the 12th ward. There are now 20 missionaries and 1175 visitors; 1,252,123 tracts distributed, containing 5,123,571 pages; 1718 Bibles and 2609 Testaments supplied to the destitute, on behalf of the New York Bible Society; 7735 volumes lent; 1979 children gathered into Sabbath and 457 into Public Schools; 203 persons induced to unite with Bible classes: and 3067 to attend church; 1710 temperance-pledges obtained; 1399 district prayer-meetings held; 37 backslidefs reclaimed; 168 persons hopefully converted; and 117 converts united with evangelical churches. Of 1000 persons connected with this Society as officers, missionaries, and visitors, only four died of the cholera. The report speaks of the futility of religious efforts when the cholera has already done its work:

"As though the delusive notion were prevalent that we could shrive and absolve the dying sinner, we have been hurried, and sometimes from our midnight slumbers, to the chamber where the sufferer was enduring excruciating pains and incapable of mental action; and while the physician was giving directions, and attendants were busily employed in efforts to relieve, we have spoken as we could of the sinner's only refuge, and then bowed the knee and supplicated mercy of God. The patient has then sunk into a state of apparent quietude; but it was the torpor of exhausted nature, the precursor of speedy death. Whatever had been the intention of these persons as to seeking the Lord at some future time, the cholera seized upon them, and then it was too late. Anxiety indeed there was, but it was anxiety for the body and not for the soul, and amongst all the victims of that fearful disease in this city, we have not known or heard of any whom we could regard as converted to God upon the death bed. A solemn fact, by which we are admonished to be more diligent in our visits, and more faithful in urging upon persons in health the importance of attending to the things that make for their peace, before the evil days come, when bodily suffering and mental weakness will render the performance of that work impossible. Of the many thousands who were prostrated by the epidemic, but whose lives were spared, though many have hardened their hearts, there are those who have been led to serious reflection; and of these there are some of whom we trust it may be truly said, that they are now new creatures in Christ Jesus."

Rev. Mr. Magoon, of the Baptist Church, moved the adoption of the report; and was followed by Mr. Frelinghuysen, who enforced the fact that the Society rests on the Christian sympathy of the city, and was modest in its claims, as the annual expense of the twenty missionaries, with their families, was less than $10,000; and the whole expenditure of the Society was not more than $15,000. He spoke upon the proper uses of money, which he characterized as a useless bauble unless devoted to the glory of God.

Dr. Adams made the closing speech. He pictured the characteristics of a metropolis, its contrasts, and the evils that always abound, and showed that this Society was the result of Christian efforts to remedy these evils. It takes upon its heart the great burden; and labors, by the *personal exertions* of devoted Christians, for the salvation of individual men. Personal effort is what God requires. God legislates for individual mind. There is no such thing as the conversion of cities or nations, except by the conversion of each *individual heart*.

LIFE INSURANCE.

A zealous correspondent writes that his "moral sensibilities have been pained and shocked" at the recommendation of life insurance by the religious press. He regards insurance in any form as a sinful distrust of Providence, and the popularity of the system of insurance as a sad proof of the degeneracy of our money-loving times.

"I believe," he says, "that if the sage and pious editors of our religious journals—whom I so greatly esteem for talents, integrity and moral worth—would but set themselves for one hour at work in serious investigation of the principles, practices and final results of insurance of property or life, they would so convince themselves that it is false in principle, wicked in much of its practice, and always resulting in a *general loss* to community, they would blush to remember that in a religious journal they ever stooped to its advocacy. I have not time at present (and if I had, I presume I would not have the space afforded me in your columns) to analyze this *monster of insurance*, and prove to a demonstration, as may be done, that its spirit and principle is essentially and necessarily the gambling spirit, full of temptation to fraud in action, and if beneficent to a few certainly injurious to the many; and therefore if the greatest good of the greatest number is the true rule for human action, its advocacy should be for ever abandoned by all, *especially the wise and good*."

Our correspondent further assures us that he has always practiced as he preaches, and thus far without loss.

The term "*life* insurance" we have always considered unfortunate, because likely to convey to unreflecting minds the idea of a presumptuous attempt to thwart the universal decree of mortality. But it is obvious, on reflection, that no objection could lie against the system of insurance upon life, on the score of a distrust of Providence, which would not lie equally against the system of insurance upon property. Our correspondent very properly regards the two systems as identical in principle; and the question of the propriety of life insurance resolves itself into the question of the propriety of any system of insurance whatever. This question we can hardly be called upon to argue. The system of insurance is, in our view, the indirect application of a cardinal principle of Christianity—the distribution of the burdens of the few among the many—to the common affairs of life. True, the system may have originated in selfishness, and it may be conducted on selfish motives; but this is only one of the thousand modes in which the selfish interests of men are made to render tribute to the principles of the Gospel. Insurance differs totally from gambling. It is not a mere system of chances. With respect to life assurance, it has been justly observed, that—

"Though nothing can be more uncertain than the continuance of an individual life, yet nothing is more invariable than the duration of life in the mass; consequently, the exact value of life assurance can be calculated without any uncertainty whatever, and a man, by effecting an assurance, secures to his representatives, against the risk of accident, the advantages they would have from his enjoying his exact proportion of the average duration of life. Such transactions provide against destitution, and tend directly to the accumulation of capital; they will therefore be encouraged and protected in all well-governed communities."

We do not see that such a provision for the future implies a distrust of Providence, any more than to buy a barrel of flour for a month's use implies a want of trust in Him who gives us our *daily* bread. It is but availing ourselves of a provision against want which Providence has kindly furnished.

In a former article we mentioned sundry cases showing the value of life assurance. A striking instance has recently been published in the *Journal of Commerce*:

"Mr. ——, a merchant in this city, was induced about a year since, by one of the agents of the American Life Insurance Company, to take out a policy of insurance in that company on his own life, for the sum of 5000 dollars (the extent to which they insure on any one life), for the benefit of his wife, and in case of her death, for the benefit of their children. The wife and mother died a short time since, and a few weeks after her the father also died, about 17 days before his second annual premium fell due, leaving three young children orphans. The youngest is but 18 months old, and it has since been found (as far as his estate is concerned) that he has left them penniless. Last week the above named company paid to the guardian of these three orphan children the full amount of the policy, $5000, which saved them from the cold charities of the world, a dependence upon relations or friends, and is sufficient to maintain and educate them until they arrive at an age when they can do something toward their own support. By the forethought and prudence of their parent, this sum of $5000 was secured to his now orphan children for the comparatively small sum of $105.52-100, the amount of the annual premium, and that paid in quarterly payments. Is not life insurance more than 'banks for savings' to the widow and orphan?"

The company here referred to is located at New Haven, Conn., under the Presidency of Prof. Benjamin Silliman, Senr., and has an office at 40 Wall street in this city. A recent statement of its affairs shows it to be in a sound and prosperous condition, and it is undoubtedly managed with prudence, economy and integrity.

For the Independent.

THE RELIGIOUS NEWSPAPER.

MESSRS. EDITORS:—When I heard the following thoughts from the pulpit, I thought they would apply not inappropriately to your journal, and solicited a copy accordingly. They were uttered by a pastor in Connecticut addressing the youth of his congregation, on the last Sabbath, from the passage in Hosea 8: 3, "Israel hath cast off the thing that is good; the enemy shall pursue him." His subject was *the danger of casting off safeguards*. Religious books were among the safeguards specified, and in this connection he spoke of religious newspapers in nearly the following terms:

"I think that the *religious newspaper* should be included in this class of safeguards. Take, for example, the ablest and best of those evangelical weeklies which are now circulating in New England. What labor, what energy, what skill are enlisted in the production of a single number! What tact in selecting, condensing, arranging! How many items of deep, practical interest! What instructive suggestions of Christian experience; what brilliant gems of thought; what precious records of the descent of the Spirit; what thrilling tidings of the old world; what rich foreign correspondence, letting us into the council chambers, and carrying us to the fire sides of other and distant nations; what compact, yet comprehensive, views of Divine providences! The workings of how many vigorous minds may be discerned upon those four ample pages! Indeed, these weekly issues may not inaptly be regarded as a *moving panorama of the world*, differing from ordinary panoramic views in the fact that they keep up with unceasing changes, and so are ever fresh, ever new.

"And if our best religious quarterlies may be esteemed among the *chariots of our Israel*, our best religious weeklies may be numbered among the *horsemen thereof*. There are but few means of improvement placed within the reach of the young which, in my judgment, will accomplish so much for their hearts and intellects as the habitual and thorough reading of an able evangelical weekly. It would be a marvel to find a youth confirmed in habits of such reading, who is addicted to vice or lacking in intelligence."

OMICRON.

For the Independent.

"THE WILDERNESS OF THIS WORLD."

The Church of Christ, passing through this world, in its cold moral atmosphere, its frequent storms, its occasional tempests, may be compared to a company of travelers in a wilderness in a cold mid-winter. Not many months ago, a party of some distinction suffered greatly, and some lost their lives, in passing through our western wilderness. An error of their guide led them astray, and exposed them to severe cold and storms, far away from shelter and all needed supplies. If any became drowsy from cold and fatigue, and laid down by the way, their companions would try to arouse them from the fatal sleep, and to excite them to further effort. One such was reminded of his home and family; and he arose, nerved by thought of them, to march on, at least for a time. Great sympathy was excited for this party all over our land. But see, Christian, *you* are drowsy. You cease to march. Do not lie down; sleep is fatal. Think of your home in heaven, of Jesus, of what you owe him, of the world he died to save; and will you not arouse? "He that endureth to the end shall be saved," but *never* he who lies down in the way. Has an erring guide led you out of the true path into cold storms "on the dark mountains?" Take the *only* true guide, the infallible, God's holy Word. Are you still drowsy and cold? It tells you how to get warmth. Exercise all your powers for vigorous action. Labor for the conversion of souls. Go to those *camp fires* of our pilgrimage, prayer-meetings. "Forsake not the assembling of yourselves together." As in "the assemblies of the saints," you shall inhale the vivifying influences of God's Holy Spirit, your soul will become warm, and thoughts of your home in heaven will stimulate you to renewed exertion; and instead of the life-blood stagnating in your veins, rendering you stupid and drowsy, it shall course with speed and vigor, and your glowing soul shall resist the cold of the world, and by God's blessing thaw into animation those now perhaps freezing around you. Then may God's Spirit be poured out abundantly, and Sin's devotees turn their feet from the world unto

ZION.

For the Independent.

CHARACTER OF THE PILGRIMS.

There is one source of information respecting the character of the Pilgrim Fathers of New England which, it seems to me, has not been duly considered or sufficiently adverted to; I mean the character of their immediate descendants. We should certainly expect to see something of the "bone and muscle," something of the sturdy hardihood and fearlessness, something of the deep-toned and intelligent piety and firmness of purpose, which are attributed to the "first comers," in the generation which came up immediately after them. It may be supposed that the time has passed by when this source of information could have been reached; and certainly it is much to be regretted that, although we have the outlines of the character of our early magistrates and ministers, we have little written account of the personal habits and modes of thought and action even of *these*; and of mere laymen who were not magistrates, *Roger Conant* seems to be almost alone on the record. In his inflexible virtue, persevering enterprise and industry, his uncompromising and unshaken faith, and punctual religious observances, he was probably a very fair example of the "first comers."

There are, however, reminiscences, reaching back to the immediate descendants, which might *even now* be brought out and made part of our history, not merely to satisfy curiosity, but to exhibit examples worthy of consideration and even admiration, which might well animate and strengthen us in our Christian course, which especially might shame us out of our effeminacy and pusillanimity, and which may well be supposed to be pretty good transcripts of the character of the Fathers.

Having myself been long ago personally acquainted with centenarians and others of the last century, who themselves had the Pilgrim blood warm in their veins, and exhibited no small share of the Pilgrim spirit, and who had seen the elders of the second generation; it seems to me I have an impression of these men "of whom the world was not worthy," more deep and strong than any can have merely by reading and reflecting upon all that has been written of them. I will say a word, although I despair of communicating this impression to others.

More than forty years ago, I wrote the deposition of the then centenarian, John Alden, whose Pilgrim father was of the same name. His health was firm, his limbs were flexible, his walk erect, his mind was clear, strong, sound. I asked him if his life seemed long. His answer was, "*No, short; but important things depend upon this short life.*" I had long known this man: he was a member of our church more than sixty years. He was always at his place in the house of worship, though his residence was five miles from it. His deportment though grave was not austere. His mind was clear on all matters pertaining to religion, and his conversation was biblical and interesting. He was not a *doubter*, nor was he dogmatical; but he was prompt and decisive in opinion and action; and all rudeness, vice and impiety were abashed in his presence. I said, "What sort of men were the Fathers?" "Men of God; holy men, who hated covetousness; far better than we; always on duty, faithful to the end, and have no doubt obtained the crown."

Another described to me my ancestor, son of the "first comer." "These men," said he, "were more hardy and persevering than we are. They were poor, having nothing but land, small means, and instruments for tillage; but they were not distressed, and never disheartened. They had strong hands and stout hearts." This man was clear in his religious views, resolute in every good work, and prompt to rebuke vice and irreligion. Another had seen Peregrine White, the first indigenous son of the Mayflower, and spoke of him as a true Pilgrim, with his staff, aged but intelligent; his walk firm and steady, and himself seeking "another country, even a heavenly."

Another well knew *Elder Faunel*, the last ruling elder in the Plymouth church, himself a centenarian and son of a "first comer." He was truly a patriarch of the land, and preserved the remembrance of the rock on which the Fathers landed, and pointed it out to those who removed the large section of it, when commerce demanded the ground on which it rested. He lived to witness the great revival of the last century; and I have seen the original letters at that time written to him by three leading ministers of the Pilgrim Puritan churches, appealing to him as a man of intelligence, piety and experience, for his opinion as to its true character, while in its progress and afterward; and though careful to express themselves in general terms, one of them was plainly skeptical as to its genuineness. His good report was in all the land of the Pilgrims; and when one visited him in his last illness, and said to him, "Elder, you can have no fears, your life has been godly, and all know your faith and good works," his answer was, "Say nothing to me of my good works; my hope rests entirely upon free sovereign grace abounding in Christ Jesus." Similar to these were others. They were "steadfast and unmovable, abounding in the work of the Lord," and rebuked, reproved and exhorted all who were "otherwise minded."

There is reason to believe that before the great revival, the Pilgrim spirit had much degenerated, but it then broke forth anew—became vivified. I was acquainted with a considerable number of the subjects of that revival, who survived the "troublous times" of the French War, and those of the Revolution. They were firm and consistent Christians, to whom their Bibles were familiar as "household words." There were few additions to the churches during these troubles, and the old professors were pillars, without the support of which the "floods of ungodly men" which broke forth from the demoralizing camps of the army, would have overwhelmed every thing. But for that revival how inconceivably low must have been the condition of our churches, broken and disheartened by these domestic wars. The steady walk of these venerable remnants seemed to be our salvation. They had rejected civil tyranny as their fathers had ecclesiastical; and they had "attested that those whom they called fathers did beget them." Their faith and their church order was every thing "in and about them." They were among those men like our native oaks, standing firm in the principles of the Pilgrimage, resisting all the winds of false doctrine, increasing in strength as they increased in years, and shading and protecting the young and rising plants.

What then must we conclude was the character of the fathers of men like these—fathers who, for religion, crossed the ocean, landed on the rock in the snows of December, made their home in the wilderness, established civil and religious freedom, opened schools and churches, instituted the gospel ministry, without a plow tilled the earth to supply their wants, and when their corn failed subsisted upon *fish alone*? Questionless, they were men of faith and prayer, "diligent in business, fervent in spirit, serving the Lord." This was the heroic age of our history. How do their toils, labors, dangers, sufferings by sea and by land, and their patient endurance, cast into the shade all that the poets have sung of the Argonauts of ancient times?

The inferences which I would make are supported by the journals and histories of individuals of the Mayflower's company. Bradford and Winslow, as they appear in these accounts, have few, if any, superiors in the history of our race. Their chieftain shewed himself equal to every emergency, when the Indians could not be subdued by friendship and kind offices. Brewster, their Elder, has a name and a character which will always live with honor and esteem in all the Congregational churches. All of them have "obtained a good report," and no unworthy act is recorded of any of them, of which their descendants need to be ashamed.

A DESCENDANT OF THE PILGRIMS.

For the Independent.

ON THE PREACHING REQUIRED AT THE PRESENT TIME.—No. 5.

We remark that if sermons were imbued with *a deeper spirit of piety*, there is reason to believe they would be more often effectual in saving the soul. We take not the ground that a minister's success is always in exact proportion to the amount of his piety. And yet we firmly believe that the most pious preachers, other things being equal, have made the most converts; because this opinion is substantiated by the New Testament, and the whole history of the Church. It is but too manifest that this essential quality is too weak, or is possessed in small degrees, or is obscured and checked by worldliness even in the pastors of the churches. Were it more steadily cultivated by fasting and prayer, as it was by Archbishop Usher, who usually spent half the night preceding the Sabbath in devotion;—were it held in that estimation it was by Luther, whose maxim was, "To have preached well is to have prayed well," would not a higher impetus be given to all the efforts of every Christian minister? Had he that "eye single to the glory of God," which our Savior recommends; had he the same reliance on human erudition that he now has, and yet far more reliance on the assistance of the Holy Spirit; would not his efforts make a deeper impression, and awaken greater confidence in others? How often what he preaches he knows to be truth of the most solemn import; but not having his own mind bathed with its influence when he declares it to others, their minds are not moved by it, because they see that it does not move his!

How is it that many of skeptical opinions contend, that they who preach the doctrine of future punishment do not believe in it themselves? It is from the fact that the advocates of it show so little piety: have so little veneration and love to that God whose justice is so strict and holy; and manifest so little concern for those who are exposed to such a doom. If it is piety that gives power to our faith and efficiency to our public acts, we may see that in proportion as that is weak, these will be powerless. What gave Moses such influence over the people whom he instructed? Not the truths simply that he announced to them; but the burning devotion, the deep-toned and elevated piety with which he presented them. The people saw in him such meekness; they discovered in the glow of his countenance the expression of such piety as commanded their respect, and was the result of his oft-repeated and long-continued communions with God in the mount. What gave to such men as Schwartz, and Cecil, and Davis, such abundant success in their labors? It was not that they were greater biblical scholars, or had drunk deeper at the Hesperian springs than others then in the field; for in these respects they were not at all distinguished. But it was the heavenly unction they possessed;—it was this, they had no private field to cultivate; they brought all the energies of their whole nature to bear upon the momentous enterprise in which they had embarked;—they spoke in such a manner that the people believed them sincere. This was the great secret of their success. Could ministers at the present time reach and sustain such disinterested devotion, it would command that admiration which is due to the sacred office; and the kingdom of Christ would come. It would produce that *plainness* in preaching so much demanded at the present time. "I love," says the Archbishop of Cambray, "a plain, serious preacher, who speaks for *my sake* and not for his own; who seeks *my salvation* and not his own vainglory." Such a preacher may not be admired by those who are looking for fine speaking; but he will do more good, because his aim is not to exhibit his own learning or please his auditory, but to convert sinners from the error of their ways. It is this kind of preaching that leads men to know themselves, and not to praise the preacher's abilities. As the king of France once said to the bishop of Clermont, "I have heard many great orators from this chapel; I have been much pleased with them; but for you, whenever I hear you, I go away displeased with myself, for I see more of myself." If ministers would have their sermons produce similar effects, they must not have it in view to see what great sermons they can make; but must avoid all ostentation of learning and parade of eloquence; and though they should use chaste language and well-turned periods, their great and absorbing object must be to serve their Lord and Master by bringing men to a knowledge of the truth as it is in Him.

J. S.

For the Independent.

LITTLE SINS.

They make sad havoc with a man's piety. Dear Christians, beware of your little sins, be they of omission or commission. If neglected, they prevent the possibility of a close walk with God. They make fervent prayer impossible. Watchfulness against them constitutes a part of that faithfulness which the Savior inculcates, when he tells us to be sober and to watch unto prayer. Watch against sin, that you may be able to pray fervently, and that your prayers be not hindered.

But is there any such thing as little sins? Ah, if our consciences were tender and wakeful, and our hearts filled with love to our Savior, no sin would seem a *little* sin. How much meaning there is in that exclamation of Wesley's, "I want a sensibility to sin, a pain to feel it near!" Sensibility to sin is what we very much want, at a time when there is so much conformity to the world as there now is, even in the Church of Christ. There is too little sensibility to sin among Christians, and hence there follows much neglect of prayer.

Now I have been led into these remarks by stooping down this morning in my room to pick up some minute fragments of coal that had been left upon the carpet, and over which my feet grated when they were trodden upon. They were cutting my carpet, besides making it dirty. It occurred to me while thus employed to ask myself, Is not this a lively, though rude and homely, image of the sad effect of little sins neglected? A housekeeper must sweep her carpets diligently, or they will soon be worn and dirty. If minute particles of sand or coal be left grinding in them, the very texture of them is soon destroyed. And is it not so with a man's conscience and heart? A Christian must be careful against letting little sins stay in them. "Herein do I exercise myself," said Paul, "to have a conscience void of offense." It was a pretty serious exercise, and it cost Paul a prodigious deal of carefulness to keep it up. But there was no other way in which he could keep his conscience clear.

There must be a constant watchfulness. Many a housekeeper is careful about great things, but neglectful of little things. But it is attention to the little things also that constitutes a good housekeeper. If men should carry a cart, or a hod, of hard coal, and empty it at once upon the carpet, it would not be suffered to stay there long. But a few minute particles, here and there, are not noticed except by a careful, diligent servant resolved to keep the room perfectly clean. So it is with the conscience, the heart, the life. If Satan should dump a great load of temptation or of guilt at once upon your conscience, you would set at work with all energy to remove it. But he is too skillful to do this. A few little particles daily, scattered here and there, and left unnoticed, a few little things of omission of duty, or small grains of sin neglected, will accomplish his work perhaps more surely. At first perhaps you notice them as they grate upon your feet. But if you do not remove them, they are soon ground into the carpet of your conscience, as it were, and you cease to be affected by them till the very texture is worn through. Beware of little sins! beware of little sins!

THE OWNER OF ONE ROOM.

Foreign Correspondence.

LIVERPOOL, Nov. 28, 1849.

To the Editors of the Independent:

GENTLEMEN:—You will be glad with me that I am safely and fairly across the waters. But you cannot be glad as I am. That wretched seasickness you did not experience, and you do not stand with me on this shore of Old England. You have not this sense of release, this thrill of change, this leaping pulse of expectation. As to that sea-sickness—why, really, I began to think that, in my return to America, I would push up somewhere toward the North Pole and cross over on the ice, rather than encounter it again. But I have altered my notion now, and did even before I left the ship. I see, too, that the ocean is not, simply and altogether, one big "bowl of ipecac," as the Rev. Dr. C. I believe once styled it; and no mind is better able to appreciate *what* the sea truly is than he. It is a mystery and a majesty. Its might is terrible. Whose thought can take in its vastness? "Hast thou entered into the springs of the sea? or hast thou walked in search of the depth?" There is no place where a man feels his littleness and helplessness as in a storm at sea. I had felt this once before more than I did now, but the fearful impression did not fail to return; nor was I unwilling to have it. As saith the sacred writer of old: "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man; and are at their wit's end." There is another description of the "vasty deep," which in part I am led to transfer to this place, although well known by many of your readers. I refer to Byron's; and deem the following stanza unsurpassed by Shakspeare himself—by anything that was ever written by uninspired man. Would that the mind of its author could have been baptized by the spirit of the Gospel, and consecrated to Christ!

"Thou glorious mirror, where the Almighty's form
Glasses itself in tempests: in all time,
Calm or convulsed—in breeze, or gale, or storm,
Icing the Pole, or in the torrid clime
Dark-heaving;—boundless, endless, and sublime—
The image of Eternity—the throne
Of the Invisible; even from out thy slime
The monsters of the deep are made; each zone
Obeys thee; thou goest forth, dread, fathomless, alone!"

Our ship, the "*Plymouth Rock*," was a stanch, swift and noble vessel. For one forty-eight hours, we run five hundred and twenty-one miles, or nearly eleven knots an hour; and for twenty-four hours of that time we run two hundred and eighty miles, or nearly twelve knots. Her captain, Mr. C., is a thorough, and a thorough-going seaman, an intelligent and companionable man, and a friend of the faith and principles of the band that once landed upon the rock at Plymouth. I commend him and his ship to others.

Our small company in the first cabin presented some variety. There were Captain C. and his son, as first officer; a young unmarried merchant of Boston, and a merchant from Jamaica, W. I., with his wife, child, and nurse; a new married couple, and a widow of nineteen, with a child a year old; a lady of quiet soft manners going out to join her husband in England, and a brisk, veteran bachelor, hasting to Paris and the Carnival at Rome; a Catholic priest of the order of Jesuits, and a Congregational minister. Both of these last took part in rendering thanks and imploring favor at our daily meals, and the Catholic gentleman proved a most agreeable and favorite messmate. The passengers were about half and half English and American. The merchant from Jamaica, an intelligent man, confirmed my understanding of the matter of the pecuniary depression of the island, so as to relieve the righteous act of the abolition of slavery there from the responsibility. He affirms that none would really wish to have slavery return; and imputes the decline of prosperity mainly to the change of the protective policy by the home government. Estates were always managed at a disadvantage and great expense by their owners residing in England, but were yet so very productive that these owners cannot bear to come down to any reasonable returns from them. Their extravagant habits perhaps do not comport with the reduced income. They are obliged to mortgage their estates to merchants and factors, and these in many a way now get the lion's share of the spoils. The property is still good were it not handled so at arm's length. Riches would still roll out of it if it were only in the hands of New England farmers, or of owners on the spot. Meantime, it is not to be doubted, the negro in Jamaica *is* a little prone to take the white man's right to be lazy, and often prefers to cultivate his own plantation of a single acre, which he rents very cheap if he does not buy it, rather than work for wages on a bigger one.

We had some seventy passengers in the steerage, who were returning to the wretched isle which they still love so dearly. The Boston papers spoke of them as disappointed emigrants, and as "the printer knows," it may be they were in many instances. But I found that they go back on a visit, or to bring out their families and friends, or not having work, to find cheaper board for the winter than they could in Boston. It is a pity that the Irish will not penetrate into the interior of our country, instead of clinging to the cities, or the first spot they reach. After all our objections, and notwithstanding any danger from Popery, it is a most happy thing that America affords a place of refuge, and that we can there meet them with our free influences and a simple Gospel, rather than be obliged to go on missionary labors to their native land. As to the old apprehension about the triumph of Popery in the United States, it is not to be entertained. Like the doctrine of the "saints' perseverance, Protestantism in our land *can* fall away, but it will not; despotism might overcome us, but the hearts and the hands of the free, and the God of the free, will never allow it. We have got the start,—we have all the advantage. Besides, Popery is altogether another affair these days from what it was a few days ago: it is diseased, even unto death.

We had no remarkable incidents to intensify or diversify our short sea life. An Irishman in the second cabin would have it every night that they were going to throw him overboard; and the poor man would often make his way to our cabin to have the captain lock him up for safety. A solitary whale exhibited himself for our entertainment; and the porpoises, and a few other fish of their "kith and kin" were still more generous. Fowls, and especially a species of the gull, were always about us. I wondered what these could want so far out upon the stormy waters, but concluded that they might justly prefer that to visiting London and Constantinople; and then I remembered how God hath made all things good, and fitted them to their places. The sailors would now and then roll out their crude snatches and choruses, keeping time to their different kinds of work, and relieving us of the oppression of an hour at midnight, or of the gale; while again their many loud feet, just over our heads, would easily make you imagine that they were fighting with each other, or had risen upon the captain, or were bearing off one of their number who had fallen from masthead.

On the eighteenth day out we made land, the Saltees, and then Wexford county, in the southeast part of Ireland. Soon we passed the Tuscar light, bright and variable, when night closed down upon us in St. George's Channel. Though a hundred and fifty miles from port, we trusted that the strong wind then blowing would take us in early next day; but we were becalmed soon after midnight, and subsequently combatted by one "dead ahead." Human homes on the Welsh coast greeted our eyes in the morning. A pilot came on board and took the charge. We accomplished nothing all day. In the moonlight of the succeeding night, at about eleven o'clock, a steam-tug was seen driving toward the "Plymouth Rock" over the broad plain of waters, and was soon alongside. He wanted eighteen guineas for taking us up, which were refused. He fell back, changed his course, and seemed to be driving as fast for Liverpool again. But they said he would return to us when he got tired of that, and so sure enough he did, after he had coquetted in his clumsy way to his satisfaction. We were made fast to the "tug," and went slowly but steadily and strongly toward the desired haven, yet distant more than forty miles, with a bar to be crossed, and wind and tide still against us. Early on the morrow, that is, yesterday, the 27th, in the dense fog, we entered the mouth of the Mersey; and before we knew much about it, were confronted by a huge wall on the quay made to shelter the docks, and in due time permitted to step on shore. We passed safely all the perils of the custom-house, and were soon seated in parlors that did not rock, and had no side-hills in them; and anon rested in beds somewhat more than two feet wide, without any danger of falling out.

As I like to have some kind of a signature, and do not care to see my own initials constantly recurring, you will permit me, sirs, to use those of

R. S. T.

LETTER FROM MR. PILATTE.

PARIS, Nov. 28th, 1849.

Renewal of measures against the exercise of liberty of worship.—Process instituted against Mr. LEON PILATTE, *and his condemnation.*

Letter addressed to Rev. L. BRIDEL for "The Independent."

MY DEAR FRIEND:—The meetings for preaching, of which I have several times spoken, attracted, as you know, the attention of the Popish clergy, and excited their anger. To oppose their influence in the faubourg St. Marceau, they set to work among the population all the agencies at their disposal, but thanks to God these efforts were ineffectual. Unhappily the time had come when the government, pushed in a retrograde course, deemed it necessary to declare itself the defender against all the abuses which had suddenly threatened the future of the Republic, and to form not only against evil and anarchical doctrines, but also against progress most properly demanded, a grand coalition of all important interests. Religion (by which is understood Popery alone) was called upon to give its countenance to this work from a sense of personal and extreme danger; it was deemed important to make use of the clergy to hold in check a people restive and too justly aroused. The clergy—ever the complacent servants of the stronger—showed themselves ready, and to reward them for their servility the government flattered them, put them forward, exalted them. At first, the Roman expedition was their reward, then honors, money, the reëstablishment of religious orders, the removal of professors who displeased them, a law projected to give to them the instruction of youth, &c.

In such a state of things I have been astonished at the liberty allowed me in the faubourg St. Marceau; but it was not left me long. My meetings, already once prosecuted, condemned, closed, then reöpened, were attacked and criminated anew; and I was cited to appear before the tribunal of the correctional police.

In the beginning of the trial a fact struck me as quite indicative both of the change of the times and of the lot which awaited me. The public prosecutor who appeared against me was the same that, before the revolution of February, prosecuted even to imprisonment our Baptist missionary brethren in the department of Arisne. He had risen in grade, and had been called to Paris, there to pursue the course of his exploits against religious liberty. I was impatient to know upon what crime or what offense the accusation was founded. I had confined myself in my meetings to the exposition of the Gospel, and to the refutation of papal and other errors: there the word of God was read, prayer was offered, hymns were sung, and at every meeting a commissary of police had been present, who gave a verbal report of what was done;—what accusation could be made against me? But human justice is not embarrassed. The prosecutor for the Republic accused me of the crime of controversy against Rome; he explicitly denied that there had been prayer in my meetings, and pretended that there was no worship there, because, said he, there was no *sacrifice*; he maintained that these meetings should be regarded as a club. But the law forbade women and minors entering into clubs; he insisted, therefore, that they should apply the law to me; for I had, as you know, admitted women and children to the preaching of the Gospel. I had no advocate, but made my own defense. I established, in spite of the continual and improper interruptions of a president and a court openly ill-disposed; I established, I say, the strictly religious character of my meetings, I justified my controversy, and attempted to prove that I was completely shielded from the decree upon clubs which had been cited against me. Vain efforts. I was sentenced to a fine of 200 francs and to close my meetings. The accuser remarked to me that he might have required the enforcement against me of a penalty more severe than that of a fine,—the prison,—but that he abandoned it *for that once*.

I immediately appealed from this unjust sentence; and in the hope that the superior court would be more just and less passionate than the tribunal, I appeared before it on the 17th of November. But my hope soon vanished. The sitting was hardly opened when, by the impatience of the judges and the unbecoming remarks of the President, I could see that my condemnation was already determined.

"What is your profession?" asked the President. "A minister of the Gospel." "What Gospel?" "What Gospel?—Why, Mr. President, there is but one, and that it is which I serve." "Yes! yes!—a religion which you have made for yourself." Such was the manner in which I was questioned. The Attorney-General presented the charges. His speech was nothing but a violent and aggravated repetition of what I had heard in the lower court. My discourses, he said, were full of *monstrous doctrines*, of *blasphemies*, which should be punished and restrained by *severe measures*. He held me up to the court as one of those *destroyers of all morality*, against whom they could not take too prompt action; he denied with inconceivable hardihood the well authenticated and notorious fact that prayer is offered in the meetings—a fact which conclusively proves their religious character; and finally concluded by maintaining the first decision unchanged.

I had chosen as my advocate a Representative, a very upright man, and a liberal Catholic. He made my defense with ability and with real sympathy. He proved my right and my perfect liberty to do that of which I was now accused as a crime, and showed the false application which had been made of the law to my case. As to the rest of my defense, its moral part, I intended to present it myself; the court was notified of this. However, as to the most important fact—the question whether there was prayer and the singing of hymns in the meetings, there was no legal proof. The verbal declarations asserted it, the prosecutor denied it, we reaffirmed it. To bring to light the truth, I requested authority from the President to summon witnesses. This authority was refused. The session continued, and at the close of his speech my advocate renewed this demand; he entreated the court to satisfy itself upon the facts, by ordering witnesses to be summoned, and the case to be postponed for a week. The court then rose, and withdrew by request of the President to deliberate upon the point raised by my advocate. The deliberation was long. We thought that if the court should consent to examine the witnesses, I would present the close of my defense at the next hearing. If it should refuse, I would immediately take up the argument. The court reëntered, and the President announced its decision. But what was our astonishment! When we expected to hear a decision on the *incidental question*, we heard the *final decision* both on the incidental point and on the main question, at the same time refusing to hear testimony, and confirming absolutely the unjust sentence of the first court. The bystanders were confounded. We could not suppress the astonishment with which we beheld a court giving judgment by surprise, without being willing to hear witnesses in a case where the defense had not even been concluded. But it is not for Christians to be surprised at the denial of justice. They must expect to be, as we have been in this instance, treated with contempt, condemned without being heard, and cast off as the offscouring of the earth. We withdrew. I immediately interposed an appeal from the decision of the court to the Supreme Court, which is the last refuge that remains to us. But what, my dear friend, do I say? No, it is not the last. Our refuge is in God, the just judge, and it is to Him after all that we appeal from the judgment of men. We need to confide in Him. Popery lifts up its head; by its adulterous marriage with the civil power, it still has power to persecute. Who knows how far it will go? My trial is but the manifestation of a general tendency now to resuscitate the monster of a state religion, and on many sides we see most significant events. May God grant us aid.

As for myself, trusting in Him, I return to my work. To-morrow, if God permit, I shall recommence my meetings. At the very hour of my writing they are placarding in the streets of that quarter the notice of their reöpening. I shall go again to meet my dear audience and to preach the Gospel to them, till a new trial—perhaps the prison—shall render it impossible for me to do so. I need not ask you to pray for this work and for your friend and brother

LEON PILATTE.

SELECTIONS.

AN ADDRESS delivered at the CONSECRATION OF THE CEMETERY in the town of FRAMINGHAM, Oct. 13th, 1848. By Rev. INCREASE N. TARBOX. Boston: Joseph L. Hallworth, 8 Congress-street. 1849.

To the citizens of Framingham and its vicinity this Address, associated with a solemnity in which they all had a personal interest, and commemorative of the taste and liberality, and the moral sentiment of the town, must have a permanent and even an increasing value. Yet it does not possess a merely local interest. The moral lessons which it so happily interweaves with the occasion—lessons derived from our common nature and our common Christianity—speak to

If we believe that there is one supreme God, who exercises a moral government in the world, we must believe that we are bound to worship him. And if we believe that we are made to subsist in a social connection, and to serve one another in the exercise of mutual benevolence; and that God extends his government to societies as well as to individuals, then we must believe that *social* worship is a *moral* duty. If we are to worship God in a *social* manner, there must be some fixed and known season for this purpose. And as mankind would not be likely to agree on the time, it is reasonable to expect that God, in a revelation given to men, would appoint the time for them. Thus far the observance of a Sabbath is a matter of *moral* obligation, as really as prayer, or praise, or any exercise of piety, justice or benevolence.

A *seventh* part of time seems to be a reasonable proportion for sacred use. Too frequent a return of holy time would exclude the necessary occupations of the world. Too long intervals would leave the pious sentiments awakened in our devout exercises to languish and expire. Though we cannot say that this is the only proportion which would answer the purposes of piety, without intruding on the duties of common life, yet experience teaches us that it is justly and wisely chosen. Which of the seven days should be consecrated to religion in preference to the others reason could form no judgment. This depends on positive institutions, and belongs not at all to the morality of the command. And therefore, though the Sabbath cannot be abolished, yet the day may be changed. From the time of the creation there was a natural propriety in resting from the labors of life on the day on which the work of creation ceased, because this would aptly bring to mind that vast and stupendous work.

The deliverance of the Jews from the bondage of Egypt, was an event in which that nation were deeply interested, and which in all generations they ought thankfully to commemorate. Therefore the renovation of the ancient institution, so far as it peculiarly respected them, had a special reference to this deliverance; and their observance of the Sabbath is urged by this, in addition to other arguments. "Keep the Sabbath day, and sanctify it, as the Lord hath commanded thee. Remember that thou wast a bondman in the land of Egypt, and that the Lord brought thee out from thence with a mighty hand; therefore he commanded thee to keep the Sabbath day."

The Jewish Sabbath was appointed to be on the day of this deliverance. Thus it would be a more pertinent commemoration of it. The resurrection of Christ, by which he finished the work of our redemption, was an event far more grand, interesting, and glorious. Hence there was a manifest propriety in setting apart that day of the week, on which he arose, to be observed in perpetual remembrance of this event. This was eminently the *Lord's* day; and as such it was revered and observed in all churches of the saints.

The Independent.

NEW YORK, THURSDAY, DEC. 27.

TERMS FOR 1850.

The price of THE INDEPENDENT is uniformly as follows:

To subscribers in New York, Brooklyn, Williamsburgh, New Haven, Hartford and Boston, Two DOLLARS AND FIFTY CENTS, for which sum the paper will be delivered by carriers.

To all subscribers out of the city, who receive their paper by MAIL, Two Dollars.

To Clergymen, six copies for TEN DOLLARS.

Any subscriber who renews his subscription and forwards us the names of two new subscribers, shall have the THREE for FIVE dollars.

All subscriptions to be paid *invariably* IN ADVANCE.

THE NICENE CREED.

The Arian Controversy, less than three hundred years after Christ's ascension, led to the formation of a creed which is at this day the form in which millions of the Christian world make profession of their faith. The Nicene Creed is so called as having been framed by the Council of Nice, (A. D. 325) though it received some additions from another general council, a few years afterward, at Constantinople (A. D. 381.) In this formula, the doctrine of the Divine Trinity is set forth with all that transcendental accuracy of which the Greek language and the Greek mode of thought are so peculiarly capable. We lay it before our readers not as it stands in the Anglican Prayer-book, but as translated from the original Greek.

"We believe in One God, the Father Almighty maker of all things visible and invisible: And in one Lord Jesus Christ, the Son of God, the only begotten of the Father, that is, of the being of the Father, God of God, light of light, very God of very God, begotten, not made, of one substance [ὁμοούσιον identical in being] with the Father; by whom all things were made, both which are in heaven and which are in earth; who for us men and for our salvation, came down and was incarnate, and was made man, and suffered, and rose on the third day, and ascended into the heavens, and is coming to judge the living and the dead. [We believe] also in the Holy Spirit. And them who say that there was a time when he [the Son] was not, and that he was not before he was begotten, and who say that he was made of nothing or of another subsistence [ὑποστασις] or being [οὐσια] or that the Son of God was created or is convertible or changeable—the universal Church excommunicates."

The principal addition made to the Nicene Creed by the Council of Constantinople relates to the doctrine concerning the Holy Spirit, and is as follows,

"[We believe in the Holy Spirit,] the Lord, the giver of life, who proceedeth from the Father, who with the Father and the Son together is worshiped and glorified, who spake by the prophets."

The Nicene Creed then differs from the Apostles' chiefly by such additions as were necessary to define and guard the doctrine of the Church concerning the Trinity against the hypothesis which made the Son—the Word which was in the beginning, and was with God, and was God—a mere creature, exalted indeed, the highest and first of all created beings, but still a creature, and as such dependent on the will of the Creator. In opposition to that Arian error, the Nicene creed asserts that the preëxistent nature of Christ, the nature which became incarnate in the person of Jesus the Savior, is one substance or being with the Father; begotten indeed in some sense, but not created; a radiance from God like the radiance of light from the light which is its fountain; the Godhead in the person of the Son being the same true Godhead with that of the Father. To make itself the more explicit and intelligible, it condemns as contradictory of the gospel, the opinions that there was a time when the Son did not exist; that before he was begotten he had no existence; that he was made out of nothing, or of some other subsistence or being than that of the Father; and that being a creature he is not like the Father with whom is no variableness or shadow of turning.

The marvel about this ancient standard of orthodoxy is that while it most explicitly contradicts the Arian theory, its statement of the received doctrine is in terms of so great sobriety and simplicity. How far is it from the refined and daring speculations of the Schoolmen of later ages! How far from the tritheistic theories constructed by some modern theologians! If the theory of the eternal generation of the second person in the Trinity is in this creed at all, it is here not as it was afterward hammered out by the Schoolmen; not in the form of a wild speculation on the nature of the Godhead, not as propounded by those who think they can explore the unfathomable mysteries of the Eternal and Absolute One, but only in that simplest possible form in which it is implied if we assume that the names of the Father and the Son are significant of a distinction that existed before the incarnation. And whether these names have such a significance is a question of scriptural interpretation, about which better scholars than any in the Nicene age may differ from each other in opinion, without refusing to accept and adopt this venerable formula.

OUR INDEX.—We hope all our readers will at least look at the Index, which we have placed on the 4th page—it is the chief reward we expect for the labor of compiling it. The contents will give a view, though very incomplete, of the many subjects and matters which require attention in the conduct of a paper like *The Independent*.

We have reserved for the beginning of the next volume and the new year the first of two letters from our English correspondent on "The Jews in Europe," rich with varied information and important suggestions.

We have also the first of a short series by an able Western correspondent, on the subject of "Revivals of Religion."

Our "Old Colony" friend will continue to enlighten us from the stores of his learning, experience, and deep reflection, on the principles and history of the "Pilgrim Fathers." We have some new Western correspondents coming in also.

The first letter from Rev. Mr. SESSIONS, now traveling in Europe, appears this week, and we shall expect a regular series as soon as he reaches the Continent.

Rev. JOSIAH TYLER, missionary at Natal, South Africa, whose very interesting letter appeared last week, will continue his favors as opportunity may occur. We offer no premiums to our subscribers but the contents of our columns.

NEWSPAPER PERSONALITIES.

In this country it has become customary for every newspaper, secular or religious, and indeed for every other periodical, to bear at the head of its columns the name of its responsible editor or editors. In other countries, and particularly in Great Britain, the newspaper is a strictly anonymous publication; it is known exclusively by its own name, "The Times," "The Standard," or "The Record," and not at all by the name of the person or persons by whom it is conducted. The newspaper has its own position to maintain, its own character to defend, its own reputation to advance or achieve; and the reputation, the character, and the position and connections of the person or persons by whom it happens to be edited are quite another affair, with which the newspaper itself ought to have, and is supposed to have no concern.

When we were invited and persuaded to undertake the editing of this journal, we would have preferred on many accounts to withhold our names from the columns of the paper and to edit anonymously after the English fashion. But inasmuch as we were willing to be severally and jointly responsible for the character of *The Independent* so long as it should be under our editorial control, and inasmuch as we were especially desirous to guard ourselves against the temptations which beset the anonymous editor penning his articles from week to week on every exciting subject, and publishing what he has written before he has had time for cool and deliberate re-perusal—we determined to subscribe our proper names to an explicit statement of our responsibility and of our plans and hopes as editors. We kept that statement standing in our first column, like an advertisement, for several months; and since we discontinued it we have not failed to publish in every number the names of the individuals who "are alone responsible for the character and sentiments" of this journal. We knew that in the present state of the periodical press in this country, including what is called "the religious press," not only would our newspaper be assailed with disparaging censures by those who dislike its principles, or its policy, but the attempt would be made to depreciate its character, to circumscribe its influence, and to impede its progress, by disparaging the personal character and undermining the personal influence of its conductors. But we made up our minds to endure as much of this as might fall to our lot: and we are happy to add that we have had no more of it than we expected, though some of it has come quite unexpectedly from quarters from which we had a right to expect better things.

Our readers may take the preceding remarks, if they please, as tending to show our opinion of what are and what are not "personalities" in the newspapers, and especially in the comments which the newspapers make upon each other. We will make our meaning plainer by referring to examples among the secular newspapers. The *New York Tribune* has a responsible editor whose name appears every day in connection with the name of the principal business partner. Whoever wishes to confer with the guiding mind of the *Tribune* on the course of that journal in regard to partisan questions, or in regard to questions of political economy, or in regard to ethical questions, or in regard to religious questions, or in regard to questions about Socialism and Socialist communities, can do so by seeking in some appropriate way an interview with the responsible editor. If any man finds himself libeled in the *Tribune*—by one of those accidents which sometimes happen even in well regulated establishments—he knows on whom to call for redress. The *Tribune* as a newspaper is fairly open to all sorts of legitimate criticism. If it inculcates, openly or by stealth, the doctrine of Universalism, it is fair to say so, and to warn the public against upholding it. If it preaches Fourierism or any form of the modern gospel of social disorganization, it is fair to say so, and to expose and stigmatize the absurdity. If there is any bad taste about it, if it makes itself in any way ridiculous or contemptible, there is no "personality" in exposing it and holding it up to the laughter which it provokes. But the newspaper, the *Tribune*, must be criticised, and if condemned must be condemned, for what it is in itself; and not at all for what the editor is or does in other relations. The moment an attempt is made to disparage the newspaper because the editor attends such or such a place of what he calls worship, or because the editor is in habits of correspondence or of intimacy with the propagators of Socialism, or because his method of conducting his business is or is not consistent with the principles of which his journal is the advocate, or because his dress and manners are or are not those of a dandy,—the just limits of criticism are overpassed; the critic has traveled out of the record; he is assailing the newspaper through the editor.

Let us not be misunderstood. We claim for editors just the same immunity from personal reproach which is due to other men, and no more. The personal history and peculiarities of the editor separately from his newspaper—his entire conduct and bearing in other relations—are just so far the property of the public as they would be if he were not an editor, and not a hair's breadth farther. When General Taylor and General Cass are candidates for the Presidency, their whole history—everything that they have done which may serve to show their fitness or unfitness for the station—is public property: and if either of them is or has been the editor of a newspaper, the files of that newspaper may be searched to find indications of his talents, his principles, his temper, or his tact and judgment. If Mr. Greeley and Mr. Brooks are candidates for seats in Congress, it is proper for the citizens to ask, and for the newspapers to tell, who they are, what their lives have been, what their principles are, how well they have been educated, how they look, and how they dress. If Mr. James Watson Webb is appointed by the President to represent the United States at the Imperial Court of Vienna, and the question is raised whether that appointment shall be confirmed by the Senate, then it becomes proper to say, in the Senate and in the newspapers, that James Watson Webb is a pardoned convict, and was saved from serving his time in the penitentiary because the pardoning power, just then, was in the hands of a political friend and fellow partisan; and it is no improper personality to dissect his character before the public as was done the other day by one of the editors of the *Home Journal*. But in the altercations and controversies of newspapers with each other, it is always uncourteous to go behind the record, and to impute to the newspaper the misfortunes, the follies, or the sins of the editor in other relations. Whatever the editor says or does as editor is a legitimate subject of criticism. If as editor he publishes his own biography, opens to the world the discussion of his misfortunes, his weaknesses or his crimes, then it is no violation of courtesy to follow up the discussion upon which he himself has entered.

In the debates of the House of Representatives or of any similar body, it is always unparliamentary to call a member by his proper name. All references to what has been said by others refer to "the gentleman from" such a State or to "the member from" such a town or county. There is a reason for this rule, and a good one. The same reason exists for the rule of courtesy which is almost universally regarded by the conductors of respectable English journals, and which is almost as generally disregarded in American journalism,—the rule which forbids the practice of designating a newspaper by the name of its editor, and of referring the articles which appear in its columns to the authorship of its editor as designated by his proper name. On this point the conductors of our religious newspapers are by no means punctilious. It ought to be remembered that for one editor to call the editor of another newspaper by his proper name when speaking of him in his editorial capacity, is the beginning of personality. It inevitably introduces allusions and references to what the person thus named is or has done in other relations. This rule of courtesy is one which we prescribed to ourselves at the beginning; and we are not aware that it has ever been violated on our part.

What we have said about courtesy and personalities, may serve to show the editor of the Philadelphia *Christian Observer* why we decline taking any more particular notice of certain articles not unfrequently appearing in that journal—articles in which the editors and assistant editor of *The Independent* are personally indicated and held up to reproach. A special instance may be found in a late number of the *Observer*, under the title "Congregationalism in Brooklyn rebuked, and about to be corrected or sent home." The editor, who has a high but somewhat original idea of what belongs to courtesy and good breeding, commends the article, and vouches for the high respectability of the source from which it comes. But we could not easily answer such an article without deviating from those rules which we hope always to observe. We beg the writer of that article, and the editor who vouches for it, to remember that though Messrs. Bacon, Thompson, and Storrs are responsible for *The Independent* as men and as ministers of the Gospel, *The Independent* is not responsible for them; nor will it ordinarily be used for their defense in such controversies as that to which the *Observer* is so ready to lend itself. If their characters as men and as ministers need to be defended against vituperation so coarse and so coarsely uttered, *The Independent* ought to be ashamed to defend them.

RELIGIOUS LIBERTY IN FRANCE.

The account on our first page of the trial and condemnation of Rev. L. Pilatte for holding religious meetings in the suburbs of Paris, will be read with surprise and indignation. It seems incredible that the unjust and oppressive measures against freedom of worship which hastened the overthrow of Louis Philippe, should be so soon revived under the administration of the first President of the French Republic. These persecutions, taken in connection with those in the Canton de Vaud, show how little religious liberty is yet enjoyed in European republics, or can be so long as the State and the Church are in any way allied. True liberty of conscience will not be secured in those republics—with all their pretensions to liberty and equality—until the Bible shall have taken hold of the public mind and shall have molded the laws and institutions of the country. There can be no true nor lasting freedom where God's Word is not free.

The case of Mr. Pilatte calls for sympathy from American Christians. It reminds them also how great a work remains to be done in France and in Continental Europe for religious liberty and evangelical religion. In view of that work the *American and Foreign Christian Union* occupies a position hardly less important than that of the American Board, and should receive a corresponding support from the churches.

THE WANT OF THOUGHT ABOUT SIN.

The gravest and most conspicuous crimes, as well as the most familiar and facile derelictions, are often the result of simple thoughtlessness. At least they imply this as one of their main conditions, except for which they could not have occurred. A man has a vague horror of pecuniary fraud; and a general but unpractical sense of the guilt of committing it. But he has never carefully bent his thoughts to the question, what is Fraud? and, WHY is it criminal, and why should it be shunned as more terrible than disgrace? And so in the time of temptation he does that which is inherently and thoroughly fraudulent without perhaps *suspecting* that so easy and fair-seeming a business transaction, so fruitful too of success and rapid prosperity, involves the very essence and vileness of all dishonesty. Or, he is tempted to do what he knows to be fraudulent, and what he shrinks from doing if he can help it. But it promises great and speedy returns, of wealth and of ease; it may never be discovered, or if discovered may not be made public. And so the man yields. This vague and general and indefinite notion that fraud is wrong, has no power to hold him when temptation is violent. It is good for a show. It comforts his own mind by its presence about him. And it makes the ship look safer and more complete when coiled at its bows. But there are no broad flukes there, of settled principle, to strike at once into the holding anchorage, when the storm comes on. And there are no twisted cables of reflection, deliberate decision, and habitual purpose, to hold the ship to her moorings with an unyielding power. Men are astonished at the result. But the simple truth is that the man had never been, intelligently and intrinsically, a virtuous man. He had had no clear and comprehensive views of duty; no settled and deliberate and *practical* resolves against dishonesty. And so he fell; as a tree falls that has no life within it, but has been kept up for a season by the bark that binds it, and by the sheltering influence of the trees around it.

The same thing is illustrated in a thousand relations. A man has had a horror of Murder, and has shrunk from the perpetrator of it as from a kind of devil incarnated. But it is the blood, that has frightened him; or the furious struggle, darkly imagined; or the leaving the unburied remains to moulder and bleach;—some *incident* of the crime, and not the crime itself. He has never thought of that, in its inevitable malignity and evilness, however done, and with whatever mildness and painlessness the life is extinguished. And so when the fierce impulse rises within him, of greed or of passion, this vague and causeless shrinking has lost its power. 'The blood is nothing,' he fiercely reasons. 'It is but a blow,' and the end is gained. And so passion beats down the mere sentiment, which had no thought-established and deliberate *principle* to sustain it, and the victim lies dead at the foot of the assassin.

So of the man who slanders and vilifies another, without the least notion, sometimes, that he is doing himself what he condemns in his neighbors; or who shades away in his statements from the clear line of veracity, into ambiguity and doubleness of meaning, and positive falsehood—simply because he has never *thought* about deception, except as a disreputable practice; has never traced out the duty of truthfulness into its various ramifications; has never reflected upon the intrinsic guilt of all deception, but has only had a general notion of the disgracefulness of "lying."

Men need, in all their relations, more THOUGHTFULNESS about sin. They need to have convictions that are intelligent, clear, self-formed and so influential. They never will be really virtuous men till they have such; till their hereditary, traditional, society-instilled, unconsolidated *impressions* have given place to such *convictions*. And society can never be otherwise secure. Great crimes will break upon it, the effect really of the previous thoughtlessness of those who commit them; seasons will come of *general* forgetfulness of the demands of virtue and of truth—and the walks of business will be full at once of the dishonesty that has grown reputable;—until men learn to estimate for themselves both the nature and guilt of moral evil, and the extent and variety of the acts which it penetrates. The hint is one which every man for himself may well consider; which the preacher of the Gospel may be guided by in his labors.

SADDENED FESTIVITIES.

At this season of festivity, when families gather around the Thanksgiving-table or the Christmas fire-side, or in the reception-room on New Year's day, how many circles are saddened by the recollection of the absent, of those who last year, or a little while ago—for years are nothing in these tender and lively memories—were mingling in like family joys, but who are now sleeping under the snow of winter in the cheerless grave-yard. Since the last family gathering, a father, a mother, a husband, a wife, a brother, a sister, a child, has been taken away by death; perhaps more than one seat is vacant; perhaps the removal is painfully associated in time and circumstances with the festive scene: and now the surviving remnant of the family come together, with no spontaneous gushing of joy, but with a grief which, though hushed and put under restraint for the occasion, yet freshens and breaks forth anew at every incident that revives the past. Yet it is well for them still to come together as heretofore, though the innocent mirth of the fire-side is chastened by sorrow. It is well, too, that the happiest scenes and the purest joys of earth are invaded by death, that we may be reminded of scenes more blessed and joys more pure which God hath prepared for them that love him, and may even be attracted to a better home by those strong sympathies and affections of our nature which have so often drawn us to the family meeting in the home of our childhood. While aught remains to us of home on earth let us cherish its tender, hallowed and hallowing associations, in anticipation of that home to which so many dear ones have been gathered, and where we hope again to meet them.

It is sweet at these festive seasons to remember the absent. And "how sweet in the midst of such recollections, to remember that all our interconrse with the dear ones who are gone was guided by love,—that we did what we could to make them happy, and but little to grieve them;" and to cherish the hope of "forming our circle again in still higher happiness and love before our Savior's throne in heaven, or in some one of those happy mansions which he has gone to prepare for his disciples."

IS CONVERSION INSTANTANEOUS?

MY DEAR SIR,—I am glad that we are of one belief as to the reality of that momentous change which is usually called *conversion* or *regeneration*. We agree too, that such a change does not require violence to be done to the mental organization. A man has the same faculties, intellectual, moral, social, and animal, before conversion as after. Neither are the constitutional functions changed; nor the laws of mind, under which all mental life exists. The change is analogous to that which happens to a thoroughly and chronically diseased body, when it becomes decidedly convalescent. All the vital organs, and every minute vessel throughout the system is changed from a morbid to a natural condition. There is neither increase nor diminution of the organs of the body; there is nothing taken from and nothing added to the normal functions of the organs. In like manner, the change of mind is not one of faculty but of function; and in function, the change is only from a disordered to a normal and healthful state.

Is such a change *instantaneous*? You think that it is not. Many devout Christians agree with you. Indeed, taking the world through, I presume that you are in the majority. Nor is it to be denied that you have many apparent reasons for such doubt. Yet, it seems to me that both facts and analogies are against you when the matter is critically searched.

Every serious change that befalls the mind may be said to have three stages—the preparatory stage, the stage of actual change, and the after-stage. It is of neither the first, or the last, but of the middle one, that we affirm *instantaneousness*. We say that the act of volition, or of voluntary transition from one purpose or condition of mind to another, is always instantaneous, although the circumstances which led to it, and the results which follow it, may be long-drawn and gradual. A man may determine to change his secular vocation. The reasons inclining him thereto may gradually arise, and grow in force from day to day for months, and even years. But the determination, at last, is a sudden, momentary act. After the decision, months may be required to carry it completely into effect. So that there are in the change two gradual stages and one instantaneous. The mind may become gradually more and more deeply serious; the perception of neglected truths may be progressive; the motives to a decision for or against a religious life may be long accumulating; but, at length, there is a time of choice; and whether perceived or not, that decisive choice will be instantaneous. Then comes the after-stage—the carrying out of the determination. The eradication of bad habits, the development of right feelings, the reduction of conduct to religious principle; in short, the formation of religious character is gradual.

In the popular mind *conversion* improperly includes *all* the stages which we have discriminated; and of such a conversion it is rightly said that it must be gradual. But conversion, as a mere act of choice, is instantaneous. We affirm all volition to be instantaneous. While one weight after another goes into the scale you are preparing for the counterpoise; but when the index passes the center, it passes at once. In like manner, when the mind holds a change in view, it may be long in coming toward a decision; it may vacillate and swing first to the one and then to the other side. But when each faculty but the last one has consented, and at length, long resisting, that faculty coincides with the rest, the decision is instant and decisive.

The *recognition* of this change, by the individual, will depend upon the character of his mind. Those who have strong emotions, all of whose changes follow or are instantly followed by the intellect, will *perceive* that a transition has been made.

Those who have strong and positive emotions, but are not wont intellectually to inspect them, will *feel* that there is a change.

Those with an even and gentle emotive temperament, will not intellectually recognize the mental transition, but will first be conscious of it from the results that begin to appear.

From these statements we should be led to expect that religious changes would be most *apparently* sudden among uncultivated minds, which being uncontrolled, act, under emotion, with extremes of flux and reflux; among men of violent passions; among those who have been the most entirely destitute of moral sensibility. We should suspect also, that such changes would be, at the time, *perceived* by all minds, robust or feeble, positive or gentle, in times of great general excitement, in which the mind is more active and moves more strongly than alone, by reason of sympathy with other minds. Facts corroborate such expectations.

The distinction between a real instantaneous change of mind, and the instant *recognition* of that change, should not be forgotten. As the *change of mind* may be induced or prevented with great facility by the degree of knowledge possessed of the mind on which influence is to be exerted, by the nature of the means employed, and by the skill with which such means are applied to the mind; so, the *recognition* of that change will depend in part upon one's emotive temperament, and upon the habits of decision which one possesses; in part, upon the condition of the mind at the time, and in part upon the instructions received, directing the mind's attention to such phenomena.

I imagine that you will say, of all this disquisition, "It may be curious, but is it of *practical* importance? Its merit is metaphysical. It will do no good in actual life."

On the contrary, though it is metaphysically true, its chief importance is that it takes hold so earnestly and efficiently on *practice*. A mind taught to believe in the reality and necessity of an instant choice will act with directness and brevity. The belief in gradual conversion goes hand in hand with procrastination and promissory amendment. Neither can the efforts of Christians nor of ministers be the same under the two systems. Those who trust to a gradual amelioration cannot in the nature of things work with that directness, sharp activity, and strong hope, which *they* have who expect an immediate result. To labor for a future, indefinite, gradual change, is like growing acorns; to labor for an immediate change is like growing wheat. In the latter case, the appointed months are so definite, the harvest so near, and the result so sure, that all have hope, and faith, and industry; while few are found sowing acorn-seed for forests, which other hands, in another generation, shallfell and use.

I am, very truly yours, *

HELPING ONESELF.

It is told of John Bromfield, Esq., of Boston, who recently died leaving an immense property, and bequeathing very large sums to benevolent and charitable institutions—that he always insisted on performing for himself whatever trifling offices were needful, not only about his person, but in his room, and about his places of habitual resort. He did this not from a spirit of meanness, or avaricious desire to accumulate wealth, but from the settled preference for *helping himself*, rather than being helped by a servant; a preference which had become ripened by time into a principle of action, and which he was most unwilling to relinquish, or even to temporarily suspend. It was a habit with him, and a pleasure to him, to do his own work, to be his own servant. He knew the work was well done if he did it himself, and that there was no wasteful expenditure about it, either of money or of time. And so addicted was he to his favorite usage that he once left an excellent hotel at which he was well accommodated and carefully served, for no assignable reason except that he "was n't allowed to carry up his own wood and water, as he had always done."

The trait of character thus exhibited, is not so universal as to be too trite for notice, and the tendency to its imitation is not so violent among wealthy and distinguished men, as to make it hazardous to publish it. It may therefore be safely and earnestly commended to the young men who are active, enterprising, and desirous of prosperity. It might undoubtedly be carried to an extravagant length, but the principle is a just one. "If you want a thing half-done, send a boy. If you want it well-done, go yourself;" and though the thing accomplished may be trifling, and the gain in its self-performance be slight, the habit formed will be better and more productive to you than a golden placer.

FOREFATHERS' DAY IN NEW YORK.

The New England Society in this City kept its 44th anniversary last week. On Friday evening, an immense multitude assembled in the Broadway Tabernacle to hear the oration by Rev. Dr. Bushnell, of Hartford. After the performance of an appropriate piece of music, under direction of Mr. Andrews, prayer was offered by Rev. Dr. Adams, and then the oration occupied upward of two hours in the delivery.

It is, said Dr. B., a filial sentiment, most honorably testified by you, in the organization of your society, and the regular observance of this anniversary, that the founders and first fathers of states are entitled to the highest honors. In the philosophic scale of awards conferred by Lord Bacon, he says,

"The true martial degrees are these. In the first place, *conditores*, the founders of states; in the second place, are *legislatores*, lawgivers, sometimes called *perpetui principes*, because they govern by their ordinances, after they are gone; in the third place are *liberatores*, such as deliver their countries from servitude; in the fourth place, are *propagatores*, or *pugnatores imperii*, such as engage in honorable wars to enlarge their territories; in the last place, are *patres patriæ*, which reign justly and make the times good in which they live."

You now celebrate the *dies conditorum reipublicæ*. In making heroes of our Puritan ancestors, we should remember that there are two kinds of heroes—heroes *of* the visible, and heroes of the invisible. Our fathers were heroes of the invisible, heroes of faith, life-long heroes, who established abstractions, by which we are governed, and in which we glory. They were the first people in the world who framed their governments with reference to the true abstract principles of human rights and duties, and faithfully adhered to their abstractions in practice. It was a new era in the world's history.

How little they were moved by theories and projects of social revolution! How faithful to their convictions! How little they expected of men! How confidently they trusted their unknown future to God! And, then, what honor God has put on them! What honor he is preparing for their name! I confess I seem even to have offended in attempting to speak their eulogy. Silence and a bare head are a more fit review than words. Or, if you will erect a more worthy monument, none so appropriate as to learn from them to respect the principle they have so nobly proved.

Of course, this does not purport to be even a sketch of the address, which was listened to with the profoundest attention, interrupted now and then by irrepressible plaudits, and gave universal satisfaction. We presume it is to be printed.

The Pilgrim Dinner next day, 22d, was provided at the Astor House, and attended by about 250 guests. The Hungarian refugees were present. A gentleman from Tennessee made a speech, in which he declared that the glory of New England was the common property of the whole country, and he was as proud of it as the proudest New Englander present. He would not exchange a single inch of Bunker Hill for all the territory acquired in the Mexican war. Pursuing this train of thought, and warming with his subject as he proceeded, he took occasion to advert to the threatened defection of certain States, in case Congress should legislate in opposition to their will.

Hon. George Bancroft and others made patriotic speeches, &c., &c.

THE NEW ENGLAND SOCIETY, OF BROOKLYN.

The annual Address before this Society was delivered on the evening of Friday, the twenty-first instant, in the Church of the Pilgrims, by N. Cleaveland, Esq., of Brooklyn. It was a carefully-wrought and thoughtful discourse, occupying more than an hour in the delivery, and gratifying the audience by the felicity of its expression, and the progressive current of its thought, its spirit of filial regard for the memory of the Fathers, and its traces of various and elegant scholarship.

After graphically outlining the familiar scenes and incidents of the early life in the New England village, he proceeded to speak of that in the character of the New England colonists, which gave them power, and secured their success in establishing an empire of freedom and civilization, and pure Christianity. He found this in the fact that they were Englishmen, and PROTESTANT Englishmen; and developed in an eloquent manner the characteristics of the English nation—giving them such uniform and grand success in war, in the arts of life, and in colonization; and the influence upon these of the Protestant principle, of individual freedom and obligation, and the right of private judgment. The whole genius of the Pilgrims led them to establish free churches and schools, and to seek to sway and to elevate society by moral influences, on the theory of self-government. The division of the country into separate townships, also a natural effect of their habitual system, was shown to have re-acted most beneficently upon the character of the people, and their whole progress. In it lay, indeed, the forerunner and prototype, if not the seminal principle, of the grand division of the country, into separate but united and harmonizing States. The address closed with a generous recognition of the virtues and various merit of the other American colonists, and a deprecation of any spirit looking toward a disunion of the States they have founded.

The church was well filled by an intelligent and attentive audience, a fair representation of the large New England population of the city of "the Heights."

Saturday evening, the annual dinner of the society was 'celebrated' at Montague Hall. The company, including about an equal number of ladies and of gentlemen, took their seats before five o'clock, and the dispersion occurred considerably before the modern New England bed-time, of ten P.M. The dinner was elegant and ample; the company, numbering more than three hundred with the invited guests, was social and select; and the presence of the fair sex imparted a finer inspiration, if less intoxicating, than the presence of the wine and liquors preferred to the ladies by the monks of the Astor House. After the viands had been discussed, speeches were made by the President, Chandler Starr, Esq.,—and by Messrs. Humphrey, Lee, Copeland, Storrs, and Sanford; also by Chancellor Walworth, present as an invited guest, representing the Bar; by the orator of the previous evening, Mr. Cleaveland, in reply to a sentiment complimentary to himself; by Joseph Hoxie, Esq., as a delegate of the elder society in New York; and by Dr. Bethune, as a representative of the Clergy of the city. Dr. B.'s speech was particularly happy and impressive; rich in its humor, elevated and felicitous in language, and eloquent in its appeal. He complimented the Yankees on their various good qualities; sharpness, enterprise, &c., &c.; declared, as the highest compliment he could pay them, that they 'made the best of Dutchmen' when gathered into that Church; paid a tribute, to which all hearts responded, to the faith and virtue of the Hollanders of New Amsterdam, and spoke impressively and powerfully against all up-risings of sectional feeling, in the different portions of our confederacy; declaring that though Yankee was a good name, or Knickerbocker, or Scotchman, there was a name better and prouder than all these—the name AMERICAN.

The Doctor's speech was warmly applauded, and the whole evening passed away delightfully. The exiled Hungarians, who were present through the earlier part of it, and who replied through S. Draper, Esq., to an address by the President, were objects of universal interest, sympathy and honor, and their presence supplied—through the thoughts it suggested, and the feelings these awakened—a kind of needed undertone to the festivities of the evening. The prevalent feeling—almost unconsciously to those present—was one higher and richer than that of mere gaiety; a feeling of gratitude, and proud joy, and earnest sympathy.

Life and honor to this New England Society! May the ladies ever continue to grace its festivals, and the cold water upon its tables to demonstrate that "The Pilgrim *spirit* is not dead."

FROM OUR BOSTON CORRESPONDENT.

BOSTON, Dec. 24, 1849.

MESSRS. EDITORS:—A new book has appeared in this city, the past week, from the pen of Prof. A. Crosby, which—taken in connection with his recently avowed religious opinions, and authorship of the tract censuring the publications of the Am. Tract Soc.—will give rise to some comment. It is entitled, "The Second Advent; or What do the Scriptures teach respecting the second coming of Christ, the end of the world, the resurrection of the dead, and the general Judgment?" The propositions sought to be sustained by abundant quotations from Scripture are the following: (1.) The Scriptures often speak of a second, but never of a third, coming of Christ. (2.) With the second coming of Christ, the Scriptures associate the end of the world, the resurrection of the dead, and the general Judgment with its awards. (3.) Our Savior both variously intimated, and expressly declared, that his second coming, (with its associate events,) would take place before the death of some who were then living. (4.) The apostles evidently expected that the second coming of Christ, with its associate events, would take place before the death of some who were then living. (5.) The second coming of Christ, with all these associate events, must have already taken place; and all expectation of these events, as still future, is forbidden by the Scriptures. (6.) The predictions of the second coming of Christ, the end of the world, the resurrection of the dead, and the general Judgment with its awards, must be explained in a figurative sense, and in such a sense as admits an application to what has already taken place.

CITY ITEMS.

Rev. Dr. Frothingham, long pastor of the Unitarian church, Chauncey Place, has resigned his charge, and his resignation has been accepted.—It is understood that the Rev. Andrew P. Peabody of Portsmouth, N. H., has been invited to succeed him.—The religious interest in the Rev. Mr. Alvord's church still continues.—Rev. Mr. Rogers commenced, last evening, in the Central Church, a course of sermons on "The earlier spirit, and history, of apostolical Christianity."

MERCANTILE LIBRARY LECTURE, BY RICHARD S. WILLIS, ESQ.

The fifth lecture before this body was delivered on Wednesday evening, by the above-named gentleman from New Haven. His subject was, *Church Music*. The lecture was a clear, and sometimes eloquent, exposition of a profound and difficult subject. And though its cast of thought, and its necessary gamut of speech, were, in great part, so un-popular and abstruse as to tire the listless and uncultivated among the audience, few lecturers have been listened to with more interest and pleasure by the appreciative minority whose approval is most coveted. It would be impossible to do anything like justice to such a lecture by a report which should not be condensed from the author's manuscript; yet I will give you its lingerings in my own mind. [We shall give the sketch of this lecture next week, with the continuation of Dr. Potter's course.]

MORTON.

LITERARY.

Collins & Brother will issue in a few weeks a new version of Æsop's Fables, chiefly from original sources, with more than fifty choice illustrations. If the book is as good as the Æsop of fifty years ago and the illustrations are worthy of modern art, we shall be heartily glad to see it.

The *Christian Parlor Magazine*, (Geo. Pratt, 116 Nassau-street) for December, is uncommonly rich, both in the pieces and the embellishments. Of the latter, the principal is a portrait of Walter Savage Landor, a genuine, positive Englishman to look at, and as benevolent as positive, only you take him with the grain.

Merry's Museum. All the subscribers who "pay up" promptly, are to receive each an elegantly engraved copy of the editor, S. G. Goodrich, Esq.—the great Peter Parley. How many will be surprised at the difference between this likeness and those taking pictures of Peter Parley which they used to see in the books! Is it not a pity to destroy those illusions of childhood? S. T. Allen & Co., 141 Nassau-street.

The *Youth's Cabinet*, (D. A. Woodworth, 135 Nassau-street) for January, has an engraved title page (Brother and Sister), for 1850, and more than a dozen woodcuts, some of them quite beautiful.

Mrs. Whittelsey withdraws from the editorial chair of the *Mother's Magazine*, and the work will continue to be published by Mr. Finch, 116 Nassau-street, with another editor. Mrs. W. commences a new work, entitled "*Mrs. Whittelsey's Magazine for Mothers*." Office in the Brick Church Chapel.

The *Ohio Observer*, published on the Western Reserve, proposes to open its columns for an amicable and thorough discussion of the subject of "Ecclesiastical Relations on the Reserve," as it says, "the necessities of a more perfectly organized ecclesiastical fellowship being evidently the first topic to be presented." In view of the unity, efficiency, harmony, and spirituality of the churches in Maine, we feel confidence in recommending the system there prevailing to the churches on the Reserve, being a very "perfectly organized ecclesiastical fellowship"—proved by its fruits.

FROM OUR LONDON CORRESPONDENT.

LONDON, Friday, Nov. 30, 1849.

The unchronicled events of last week are scarce worthy to be recalled. At home and abroad they were more negative than positive in their indications.

The rank and file of the Protectionists still distrust and deprecate their leaders; and the latter still labor at cross purposes with each other. The tenant farmers openly attack the landlords at county meetings for deserting protection; and the landlords are themselves divided between Mr. D'Israeli, with the supporters of his palliative but remotely acting plans of agricultural relief, and Mr. George Frederick Young, with those enthusiasts who still fondly believe that the country *is* protectionist at heart, and whose whole policy is comprised in the simple remedy of a "dissolution and appeal to the constituencies." The reformers of various schools seem little more agreed. Mr. Cobden has formally allied himself with the forty-shilling freehold qualification movement, but we do not see him take the step in the midst of the usual phalanx of supporters who march with him; and we lack from himself any distinct enunciation of an immediate practical policy for the ensuing session. So the financial reformers, Sir Joshua Walmsley and Mr. George Thompson, pursue their pilgrimage through Scotland almost alone, and in this country almost unheeded. The Scots, however, have a character of aptness for political agitation and the organization of political machinery;

buried in the holy ground, but across a bridge, at a distance from the other graves. It adds:

"In view of all the facts, no wonder that the bereaved mother threw herself upon the coffin, in the church, in frantic grief, crying 'O, my son, is it possible that *you are so miserable*.' Alas! would that this afflicted woman, now supposed to be dying with this intolerable grief, had known that except her daughter were 'born again,' she, even, 'cannot enter the kingdom of heaven;' and that *if believers in Christ*, no Papal dogmas, or priestly inventions of purgatory could ever separate either of them from His love."

WHIPPANY, N. J.—The *Evangelist* reports that the church under the care of Rev. N. P. Pierce is enjoying a season of religious refreshing, following a late visit by appointment of the Presbytery, by two members of that body. A marked solemnity has pervaded the meetings, and a large number are anxious. The principal part of the inquirers, and of those now indulging hope, are young, and are members of the Sabbath-school. Rev. T. S. Ward, of Bloomfield, has assisted the pastor in his labors. It is worthy of mention that this church is manifesting much publi spirit in the purchase of a parsonage, and the repair of their church.

TORRINGTON, CT.—The Congregational Church is enjoying a revival, which has already resulted in the hopeful conversion of a goodly number of youth.

WESTFIELD, MASS.—The *Hartford Herald* states that a revival of religion has been in progress in Westfield, Mass., for several weeks past. The work was general—the Baptist, Methodist, and Congregational churches sharing in its blessings. The Normal School is located in that town, and a large number of the young men who are qualifying themselves for teachers there have become subjects of the work of grace—to be qualified hereafter it may be to preach the Gospel of Christ.

NEWBURYPORT, MASS.—The *Congregationalist*, of Dec. 7, says:

"The churches in Newburyport are enjoying a season of unusual religious interest. Rev. Mr. Gallagher has been preaching there the week past, and his labors, in connection with the several pastors, have resulted in the quickening of Christians, much seriousness among the impenitent, and some hopeful conversions. The preaching is held statedly at the Old South meeting house, and both the Congregational and Presbyterian churches cordially unite in the movement."

WICKHAM, NEW BRUNSWICK.—Rev. James Trimble, of Waterborough, writes Oct. 28, to the New *Brunswick Christian Visitor*:

"The Lord is visiting in mercy the First Baptist Church in Wickham, with which I am laboring a part of my time. Disaffection has given place to love, wanderers have returned to their Father's house, sinners have been converted, and thirty-nine have been added to our number by baptism; the work is going on; it is a deep and solemn one; the heart of the community is reached and electrified with the divine influence. We think that the work is only beginning. Our beloved brother, Elder Smith, Pastor of the Second Wickham Church, came seasonably to my assistance, and labored with me prayerfully, zealously and successfully. We held a protracted meeting for 26 days without one day's intermission. Brother Smith has left for his native province, and I am anxiously awaiting his return. At our outstations the Lord is working powerfully. The Lord is blessing the Jemseg Church with which I am also laboring half my time. We have commenced to baptize there, and we hope soon to see a host raised up here to call the Redeemer blessed. Few days pass without the ordinance of baptism being administered in one part or another of our field of labor."

UNION.—We learn from the *Genesee Evangelist* that arrangements have been made for uniting the O. S. Presbyterian Church in Court-street, Rochester, from which Rev. Mr. Christian lately removed, with the 3d (N. S.) Presbyterian Church, under the pastoral care of Rev. Mr. Hall, and that the united church is to join the Buffalo City Presbytery (O. S.)

ANOTHER CITY OF MANY CHURCHES.—The Cincinnati *Christian Herald* states that Indianapolis, the capital of Indiana, has a population of 6,750, with 17 churches, 1,800 church members, and 1,500 members of the Sabbath-schools.

NEW CHURCH.—The difficulties which have existed in the 1st Presbyterian Church in Cincinnati, have been brought to a termination by the organization of a new church. Six of the elders and one hundred and fifty of the members united in the new movement. It is reported that an invitation will be extended to Dr. Murray, of Elizabethtown, N. J. (Kirwan), to become their pastor. The new church will meet at present in College Hall. They intend in a short time to commence the erection of a house of worship.

METHODIST EPISCOPAL CHURCH.—The *Christian Advocate and Journal* gives the following statistics of the Church as gathered from the reports of the Annual Conferences. The whole number of members in the thirty (Northern) Conferences is 652,315, showing an increase of 23,849 over the reported in 1848. Of this total 586,849 are in full membership, and 74,308 probationers. The number of colored members is 28,589, and of Indians 953. There are 3,984 traveling preachers, of whom 130 are supernumeraries, and 310 superannuated preachers. There have been 20,121 preachers received on trial during the year; 100 have located, 37 died, 5 have been expelled, and 11 have withdrawn. The number of members in the Liberia Conference is 1063, which is 117 more than in the previous year.

CONGREGATIONALISM IN VERMONT.—The number of District Associations is 14; churches, 191; settled ministers, 98; stated supplies, 31; destitute churches, 39; unsettled ministers, 59; licentiates, 5; ministers dismissed during the year, 5; ministers ordained, 5. Additions to the churches by profession, 250; by letters, 269—total, 569; died, dismissed and excluded, 621. Whole number of church members reported, 15,535. Forty-six churches made no report. Some of the largest churches are Brattleboro' East, 366; Townshed, 212; Peachem, 252; Burlington, 331; Montpelier, 312; Middlebury, 436; Vergennes, 307; Castleton, 333; Rutland, 228; Newbury, 304; Springfield, 545; Royalton, 297. The largest additions were, Brattleboro', 26; Burlington and Lyndon, each 14. A considerable number of the destitute churches are so feeble, and the towns in which they are located have so small and sparse a population, that with all the missionary assistance they receive, they do not promise to become self-sustaining. The two colleges in the State, Middlebury and Burlington, are both under the control of the denomination.

DAY OF FASTING AND PRAYER.—The first Monday in January next has been recommended to the churches by the General Assembly of the Presbyterian Church to be observed as a day of fasting and special prayer for the conversion of the world.

PUBLIC AFFAIRS.

CONGRESS.

Our national legislature has at length completed its organization by the appointment of a Speaker upon a plurality vote. On Wednesday night, the caucuses of the Whig and Democratic parties each appointed a committee of six, three from the North and three from the South, to confer with those of the other party, and agree on some plan of organization. The Whig committee was composed of Messrs. White of N. Y., Conrad of La., Breck of Ky., Vinton of O., Stanly of N. C., and Ashmun of Mass.; the Democratic of Messrs. Stanton of Tenn., Thompson of Pa., Bayly of Va., M'Clernand of Ia., Harris of Ala., and Potter of O.

At the opening on Thursday, Mr. Giddings put the inquiry whether these parties were not making an arrangement to appoint officers without reference to any other parties, and by the sacrifice of the interests of liberty and the question of freedom in the Territories.

Mr. Stanly said, that both the whig and democratic bodies intended, he trusted in God, to organize the House, irrespective of the factions of the country. That was all they intended.

Mr. Ashmun declared that nothing of this kind had taken place, nothing beyond the appointment of six gentlemen to confer with six others, "to suggest a fair mode of organizing the House."

Mr. Giddings had another question: whether the existence of slavery in the territories constituted any part of the arrangement?

Mr. Evans, of Maryland, raised the question of order. Mr. Giddings had no right to ask another question.

Mr. Giddings said he had asked the right for his constituents.

Mr. Ashmun,—I am free to answer.

Preston King asked whether the communication was in writing; and if so, that it be produced to the House.

The question was taken and decided, that Giddings had a right to ask the question.

Mr. Giddings asked whether the existence of slavery in territories constituted any portion of the basis of the arrangements.

Mr. Ashmun said, in a free and frank manner, that neither that nor any other question was entered into as far as he knew, as the basis of the agreement, the terms of which were in writing, and he hoped would be produced.

The official correspondence was read, which of course contained nothing beyond what had been specified.

Mr. Root attempted to speak, and Mr. Giddings wished to ask a further question, but both were stopped by calls to order.

Friday was chiefly occupied with ineffectual votings.

On Saturday, Mr. Stanton, from the caucus committee of conference, presented a proposition, that after three more ineffectual votings, a fourth shall take place *viva voce*, and the member then having the largest number of votes shall be Speaker, provided his vote shall be a majority of a quorum. Several amendments were voted down. The motion was carried, 113 to 106. The three trials took place with no effect; at the third trial, Winthrop and Cobb had each 97 votes, and Wilmot 9. The final trial then took place, the 64th, which gave Cobb 102 votes, Winthrop 100, Wilmot 8, (Tuck having voted for Winthrop,) scattering 13; total, 223; necessary to a constitutional choice 112. On motion of Mr. Stanly, Howell Cobb was declared to be the Speaker, amid much noise and confusion from Mr. Toombs and others.

Messrs. McDowell and Winthrop were appointed by the Clerk to conduct Mr. Cobb to the Chair, which being done, Mr. Cobb spoke as follows:

GENTLEMEN OF THE HOUSE OF REPRESENTATIVES.—It would be useless to disguise the fact that I feel deeply embarrassed in taking this Chair under the circumstances attending my election. I am conscious of the difficulties by which this position is surrounded at this time. The peculiar organization of this body is exhibited in our proceedings since we first met. The nature and character of the very important and exciting questions of public policy which will engage our attention during the present session of Congress, conspire to render the duties of this office peculiarly embarrassing, onerous and responsible. I may be permitted, therefore, to ask, in advance, your generous aid and support in the effort I shall make, firmly, faithfully and impartially to discharge its duties. The country has been looking with anxiety to our effort to effect an organization, and the people will continue to regard with interest every step we take in our efforts to secure. Our duties will be laborious—our responsibility great. Let us, then, in view of these considerations, invoke, in the discharge of these duties, a patriotism as broad as the Union, and as comprehensive as the nature and character of her various interests and institutions. Guided by this spirit, under the blessings of Heaven, our action will result in the continued prosperity of our common country. Accept, gentlemen, my grateful acknowledgment for the honor you conferred on me, in electing me as your presiding officer during the present Congress.

Great applause followed the above speech, when, order being once more restored,

Mr. Vinton, for the purpose of facilitating business, moved that the members of the House be now sworn in.

Linn Boyd, of Ky., the senior member, administered the oath of office to the Speaker.

Mr. Thompson of Miss. thought that the swearing-in of members to-night would not expedite the coming in of the President's message.

It being now six o'clock, the House adjourned till Monday.

Thus we are to have a government of a minority in all its branches. The President of the United States was chosen by a minority of the popular vote, and his friends are a minority in both Houses of Congress. The Vice President presides in the Senate with a majority politically opposed to him. And the Speaker of the House of Representatives is elected by a minority, under a rule adopted by the vote of a minority of the members of the House, 113 out of 228.

In the Senate, an exciting debate took place on a complimentary resolution inviting Father Mathew to a seat. A question was made by Mr. Clemens, the new Senator from Alabama, on the ground that Mr. Mathew, some years ago, united with O'Connell in issuing an anti-slavery address to the Irish in America.

Mr. Clay and Mr. Seward were in favor of the adoption of the resolution.

Mr. Davis, of Miss., was adverse to giving complimentary admission into the Senate Chamber to a person who had spoken against slavery in the South.

Mr. Hale, of N. H., absolved Father Mathew from the charge of hostility to slavery, and declared his hopes that Father Mathew's visit to this country would promote the cause of humanity. He had been entirely disappointed. He had objected to the resolution—but his objections were of another color.

Mr. Badger, of N. C., moved that the resolution be laid on the table—but withdrew his motion, at the request of several friends.

After further debate, the resolution was carried, 33 to 18.

Nays—Messrs. Atchison, Badger, Berrien, Borland, Butler, Calhoun, Clemens, Davis, of Miss., Dawson, Foote, Hunter, Mason, Morton, Pierce, Rusk, Sebastian, Turney, Yulee—18.

On Monday, the members of the House were sworn in by the Speaker, and a committee notified the President that the House was prepared to receive his communications. The Message was received in the Senate at 10 o'clock, and in the House at 3, and read through; after which both Houses adjourned till Thursday.

THE PRESIDENT'S MESSAGE.

President Taylor's "primary charge," as our Episcopal brethren might call it, was sent to Congress on Monday, just three weeks from the constitutional day for the opening of the session. It is less than half the length of President Polk's, making *only* three solid columns in the daily Journal of Commerce. But even this we are constrained to condense considerably, to suit the crowded state of our weekly sheet.

The President begins by referring to the experience of our government for 60 years, and the failure of all forebodings in regard to its stability. The future maintenance of the system rests mainly on Congress.

We are at peace with all the world, amid the agitations of other nations, and enjoy abundance and security. The visit of the cholera has passed away, and we owe thanks to Him who rules the universe.

With great Britain our relations are entirely amicable, and the repeal of her navigation laws has been reciprocated. The slight misunderstanding with France is removed. The case of the German war steamer at New York is recited in full. There being no government, in fact, of the German Empire, to which our minister, Mr. Donelson, could present himself, he has been recalled.

The Navy Island expedition was broken up for a violation of treaty relations with Spain. The Rey abduction, at New Orleans, was promptly attended to, and met a proper response by the authorities of Cuba.

This government has carefully avoided any interference in the wars and conflicts of Europe. An agent was empowered to declare our readiness to recognize the independence of Hungary, in the event of her ability to sustain it; but Russian interference extinguished the hopes of the Magyars.

Our claims upon Portugal have been prosecuted with vigor, but are not settled.

Our Charge des Affairs at Rome has not been instructed to present his letters of credence, until the government shall appear to be established.

With Mexico, a correspondence has been had respecting the Protocol. The Boundary Commissioners have commenced operations, and will soon require further appropriations extending to July 1, 1851. It is desirable that counsel should be employed for the government before the Claims Commission.

The arrangements with New Grenada for transporting the mail across the isthmus have proved insufficient, and a new arrangement is proposed. The sanguinary civil war in Venezuela is ended. It is important for us to foster friendly relations with the States on the Pacific, especially with Chili.

"The United States stand as the great American power to which, as their natural ally and friend, they will always be disposed first to look for mediation and assistance, in the event of any collision between them and any European nation. As such, we may often kindly mediate in their behalf, without entangling ourselves in foreign wars or unnecessary controversies. Whenever the faith of our treaties with any of them shall require our interference, we must necessarily interpose."

A convention for the adjustment of claims has been negotiated with Brazil. Our laws need revising with regard to the suppression of the slave trade—the penalties being now habitually evaded by means of consular sea-letters, by which American vessels are transferred to slavers.

There being no prospect of a re-union of the five States of Central America, separate treaties have been negotiated with some of them. That with Nicaragua includes a mutual pledge of protection to the proposed canal; and it is hoped that the great maritime powers of Europe will become parties to the arrangement. The routes of Panama and Tehuantepec are worthy of consideration. The Panama railroad will be constructed, under the treaty with New Grenada.

The position of the Sandwich Islands is one of great interest to our navigation and commerce, and it is important that they maintain their independence, and be encouraged to improve their condition.

The receipts into the treasury for the year ending June 30th, 1849, were in cash, $48,830,097; treasury notes $10,833,000; total $59,663,097. Expenditures, cash $46,798,667; treasury notes funded $10,833,000; total, 57,631,667. On account of the expenses of the Mexican war and the Mexican indemnity, there will be a deficiency of $5,828,121 on the 1st of July next, and $10,547,093 more on the 1st of July, 1851; total, $16,375,214, and he advises that authority be given to borrow whatever sum may be necessary to cover it. *A revision of the Tariff*, with a view both to an increase of the revenue, and the "encouragement of domestic industry" is recommended, with "the adoption of the system of specific duties, fixing the duties at rates high enough to afford substantial and sufficient encouragement to our own industry, and at the same time so adjusted as to insure stability."

"The question of the continuance of the Sub-treasury system is respectfully submitted to the wisdom of Congress. If continued, important modifications of it appear to be indispensible."

The encouragement of agriculture, by the establishment of a separate bureau; the necessary care of the new territories of California and New Mexico, and their admission as States; the coast survey of the Pacific; the new Indian agencies; the adjustment of land titles in California and New Mexico; the exploration of the mineral deposits and the regulation of the mines; the opening of roads and a railroad, all require the earnest attention of Congress.

The continuation of river and harbor improvements is urged. Our military force is inadequate to the calls made upon it. Difficulties arise from the effect upon rank of the brevet and staff commissions. The navy requires to be re-organized. Legislation is required in regard to war-steamers and ocean mail contracts. Different provision and larger compensation is required for extending the post-office system in California and Oregon. The needful arrangements have been made to carry out the postal treaty with Great Britain. No arrangement has been completed with France.

"The act of 1845, reducing postage, has now, by its operation during four years, produced results fully showing that the income from such reduced postage is sufficient to sustain the whole expense of the service of the post-office department, not including the cost of transportation in mail steamers on the lines from New York to Charges and from Panama to Astoria, which have not been considered by Congress as properly belonging to the mail service.

"It is submitted to the wisdom of Congress, whether a further reduction of postage should not now be made, more particularly on the letter correspondence. This should be relieved from the unjust burthen of transporting and delivering the franked matter of Congress, for which public service provision should be made from the treasury. I confidently believe that a change may safely be made, reducing all single-letter postages to the uniform rate of five cents, regardless of distance, without thereby imposing any greater tax on the treasury than would constitute a very moderate compensation for this public service; and I therefore respectfully recommend such a reduction. Should Congress prefer to abolish the franking privilege entirely, the gross probable loss to the revenue of the treasury would result from the proposed reduction of postage. Whether any further diminution should now be made, or the result of the reduction to five cents, which I have recommended, should be first tested, is submitted to your decision."

The Census Board have completed their duties, in preparing the proper forms and schedules for taking the census of 1850, and it now remains for Congress to pass laws for the actual enumeration of the people, as the Constitution requires. The closing paragraphs are as follows:

"Among the duties assigned by the Constitution to the General Government is one of local and limited application, but not on that account the less obligatory; I allude to the trust committed to Congress, as the exclusive legislator and sole guardian of the interests of the District of Columbia. I beg to commend these interests to your kind attention. As the National metropolis, the city of Washington must be an object of general interest; and, founded as it was under the auspices of him whose immortal name it bears, its claims to the fostering care of Congress present themselves with additional strength. Whatever can contribute to its prosperity must enlist the feelings of its Constitutional guardians, and command their favorable consideration.

"Our Government is one of limited powers, and its successful administration eminently depends on the confinement of each of its co-ordinate branches within its own appropriate sphere. The first section of the Constitution ordains that 'all legislative powers therein granted shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives.' The Executive has authority to recommend (not to dictate) measures to Congress. Having performed that duty, the Executive Department of the Government cannot rightfully control the decision of Congress on any subject of legislation, until that decision shall have been officially submitted to the President for approval. The check provided by the Constitution, in the clause conferring the qualified veto, will never be exercised by me, except in the cases contemplated by the fathers of the Republic. I view it as an extreme measure, to be resorted to only in extraordinary cases—as where it may become necessary to defend the Executive against the encroachments of the legislative power, or to prevent hasty and inconsiderate or unconstitutional legislation. By cautiously confining this remedy within the sphere prescribed to it in the contemporaneous expositions of the framers of the Constitution, the will of the people, legitimately expressed on all subjects of legislation, through their constitutional organs, the Senators and Representatives of the United States, will have its full effect.

"As indispensable to the preservation of our system of self-government, the independence of the Representatives of the States and the people is guaranteed by the Constitution; and they owe no responsibility to any human power but their constituents. By holding the Representative responsible only to the people, and exempting him from all other influences, we elevate the character of the constituent and quicken his sense of responsibility to his country. It is under these circumstances only that the elector can feel that, in the choice of the law-maker, he is himself, truly, a component part of the sovereign power of the nation. With equal care we should study to defend the rights of the executive and judicial departments. Our Government can only be preserved in its purity by the suppression and entire elimination of every claim or tendency of one co-ordinate branch to encroachment upon another. With the strict observance of this rule and the other injunctions of the Constitution—with a sedulous inculcation of that respect and love for the Union of the States which our fathers cherished and enjoined upon their children, and with the aid of that overruling Providence which has so long and so kindly guarded our liberties and institutions, we may reasonably expect to transmit them with their innumerable blessings to the remotest posterity.

"But attachment to the union of the States should be habitually fostered in every American heart. For more than half a century, during which kingdoms and empires have fallen, this Union has stood unshaken. The patriots who formed it have long since descended to the grave; yet still it remains, the proudest monument to their memory, and the object of affection and admiration with every one worthy to bear the American name. In my judgment, its dissolution would be the greatest of calamities, and to avert that should be the study of every American. Upon its preservation must depend our own happiness and that of countless generations to come. Whatever dangers may threaten it, I shall stand by it and maintain it in its integrity, to the full extent of the obligations imposed, and the power conferred upon me by the Constitution.

"Z. TAYLOR.

"WASHINGTON, December 4th, 1849."

The Report of the Secretary of the Treasury embodies much useful information on various topics, together with a labored argument in favor of protection for protection's sake. The receipts from customs during the year ending 30th June last, amounted to the very large sum of $28,346,739; from lands, only $1,688,900. The receipts from customs during the year ending 30th June 1850, are estimated at $32,000,000; perhaps under the expectation of an increase of duties. The public debt now amounts to $64,704,993, of which $43,508,178 are redeemable in 1868, and the balance prior to 1863. He recommends that persons holding drafts on an assistant treasurer, be allowed to deposit the draft and draw for the amount, from time to time. This will require additional clerks in those offices.

FOREIGN.

The British mail steamer Hibernia reached her dock at Jersey City on Tuesday morning of last week, from Liverpool, Dec. 1. She reached Halifax on Saturday morning, but the telegraph would not tell the news till Monday night.

Cotton has receded an eighth of a penny. Breadstuffs drooping. Commercial matters generally quiet. Wheat and Mobile cotton 6½d. and Orleans 6¾d.

Austria appears satisfied with what Turkey has done, in transporting the Hungarian refugees to the interior of the country; but Russia demands that they shall be expelled.

No progress seems to have been made in adjusting the dispute between Denmark and the Duchies. Prussia is moving toward a resumption of the Germanic Congress, but Austria objects. Progress is made in adjusting the Prussian constitution. The peerage was rejected by the Chamber, 105 to 40.

In France, the number of personal quarrels among the members of the Legislature attracts attention. The French Government has given notice of the withdrawal of its squadron from the coast of Africa. The President, in an address to the prefects newly appointed for the departments, intimates an intention to be a candidate for reelection, by a change in the constitution, and he requires them to aid in this object by strengthening order and improving the well-being of the people.

The Pope does not yet "see his way clear" to return to Rome, and the reports now are, that matters are becoming more complicated, by a letter from President Bonaparte, indicating the necessity of his adopting a liberal policy in case of his return. The correspondent at Rome of the *Journal des Debats* says, "We have, like Samson, taken away the gates of the city, and we know not where to put them. The question must be fairly stated—Here we are in Rome; are we for the Republic or for the Popedom? There is no alternative. What we asked from the Pope, it was not possible for him to give; what we call secularization is for the Popedom abdication: what we call reform is revolution. We will not be able to change the nature of things, *sint ut sunt, aut non sint*; and if it is designed to change them by force or intimidation, it is as if the cry of 'the Roman Republic forever!' was raised."

DR. LANG, OF AUSTRALIA.—That indomitable colonist, Rev. John Dunmore Lang, D.D., of Australia, has just sailed from England for the seventh time for his distant adopted country in New Holland—having already six times circumnavigated the globe for the benefit of his people. His object in revisiting the land of his nativity, three years ago, was to give an impulse and a direction to emigration to Australia, to promote the introduction of persons and families of character and means, to send forth numbers of Protestant ministers, and in particular to direct emigration towards the Moreton Bay district of New South Wales, about lat. 27½ S., where cotton and sugar could be raised by free labor. He has sent out from twelve to eighteen ministers, chiefly at his own risk and charges, and now takes with him about twenty young men as candidates for the ministry.

After he had embarked, he addressed a most pungent letter to Lord Grey, the Colonial Secretary, complaining not only of an entire want of government encouragement, but that some of his best plans were thwarted by official interference. While Episcopalian ministers and Romish priests were sent out at the public expense, no assistance was allowed to those whom Dr. L. had procured. Instead of encouraging his emigrants to Moreton Bay, the local authorities had been directed not to assist them. The colonial funds had been absorbed in sending out Irish Catholic girls, to be the wives of the English and Scotch Protestant colonists, in contemptuous disregard of the expressed wishes of the people. Of the same character is the persistance in sending convicts to the regular settlements, which is producing such confusion and resistance in New Zealand and at the Cape of Good Hope. The attempts to tax the colonists without their consent, he warns the Secretary, and the continued neglect to give a constitution to the Australian colonies, with the general misgovernment allowed throughout the colonies, if not redressed, will soon produce, and justify, in his opinion, "measures for self-preservation, which will effectually insure the redress of all such grievances for the future!" The Doctor gives forcible utterance to his feelings, in such paragraphs as these:

"I am now returning to Australia, with the bitterest disappointment, and the deepest disgust—cherishing precisely the same feelings as the celebrated Dr. Benjamin Franklin did, when he left England as a British subject for the last time. * * *

"In reviewing the intercourse I have thus had with your Lordship's department for the last three years, I cannot but express the extreme regret, not unmingled with indignation, which I cannot but feel as a British colonist when I reflect that I have myself experienced much more courtesy and attention, much more kindness, from the President of the United States of America, in his marble palace at Washington, than I have done as a representative of the people of New South Wales, from the paltriest underlings of your Lordship's department. * * *

"As far as regards the Australian colonies, your Lordship has, for three years past, been knocking at the gate of futurity for the President of the United States of Australia. Be assured, my Lord, he is getting ready, and will shortly be out; and will astonish the world with the manliness of his port, and the dignity of his demeanor. As in duty bound, he will make a profound obeisance to your Lordship, in the first instance, in grateful acknowledgment of the concern which your Lordship has had in his paternity. He will then take his place in the great family of nations, with a proud consciousness of the brilliant career upon which his country has entered, when delivered at length from the baleful domination of Downing-street. He will require no soldiers, like Louis Napoleon, to enable him to keep his seat, nor will the foul blot of slavery defile his national escutcheon, like that of Zachary Taylor.

"I have the honor to be, my Lord, your Lordship's very humble and most obedient servant,

(" Signed) JOHN DUNMORE LANG, D.D.

" *On board the ship Clifton, off Gravesend, Nov.* 1849."

CONGERIES.—It now appears that Mr. Noel did not accompany the deputation that went to Rome on behalf of Dr. Achilli.—Babington Macaulay has been reelected Lord Rector of the University of Glasgow.—Some rascal has been levying contributions by writing begging letters in the name of Mary Howitt.—The thanksgiving collections in 80 churches of the Establishment, in London, amounted on an average to £36 each—about $175,000.—The *Coventry Herald* learns that 11,000 grossly immoral publications are annually circulated in that town.—Large and influential Peace meetings have been held at Birmingham, Manchester, and other large towns.—A board of naval officers is to assemble to devise plans for the relief of Sir John Franklin.—The tenant farmers of a part of the Blessington estates, in the county of Tyrone, have offered 27 years' purchase for the freehold.—The potato blight appears to have ceased in Ireland; having destroyed about one-fourth of the crop.—House's printing telegraph is in successful operation in London.—There are 1538 German newspapers published in Europe.—There are 28,577 needlewomen in London, under 20 years of age, whose wages do not average above 4½d per day.—The Queen-Dowager is not expected to live many days.—Two daughters of the late Bishop of Norwich have joined the Church of Rome. The apostasy is said to be increasing among the higher classes.—The number of paupers in England and Wales is 97,128 in workhouses and 763,266 out doors; making, in all, a total of 1,068,000.—The Foslett estate, belonging to the Duke of Buckingham, 700 acres, was sold by the mortgagee for £32,000—equal to $220 per acre.—Hon. James Grattan has purchased an estate of 5000 acres in Virginia, and is about to sell out his property in Ireland.—In 1809 there were 38 Congregational churches in Lancashire; now there are 120, and the average number of members in each is double what it was then.—Col. Pew, the *millionaire* of Northern India, has become bankrupt for 25 *lacs* of rupees, about $250,000, chiefly loans from the banks on a pledge of shares, "which is tantamount to a canceling of such shares."—A French chemist has preserved water in sweetness for seven years by adding 6 lbs. of black oxide of manganese to 100 gallons.—At Birmingham they have a machine by which one man and four boys will make 30,000 letter envelopes per day.—The mice are destroying the gutta percha tubes of the telegraph wires.—Cholera rages dreadfully at Algiers.—Layard has resumed his researches at Nineveh.—The new Bishop of Norwich is charged with unsoundness of faith in regard to the Trinity.—Pitcairn's Island has 149 inhabitants.—Creosote is applied with success as a cure for burns and scalds.—The number of artesian wells in London has lowered the subterranean reservoirs, and are in danger of knocking the bottom out.—The Radical party have triumphed in the elections at Geneva. Dr. Bogue used to say that a family never rode in a carriage to a dissenting meeting for three generations together.—Gin and beer steamers ply on the Thames, the price of passage being nominal.—The *Tablet*, a Catholic newspaper, has been removed from London to Dublin.—The home expenses of the London Missionary Society are £7,059; of the Church Missionary Society £13,559; of the Wesleyan Missionary Society £16,728.—On and after the first of January, all ships owned by British subjects will be admitted to registry, wherever built.—It is said there is not a single ship building at Liverpool.—Mr. Gutzlaff, the German missionary in China, is about to visit Europe, after an absence of 23 years.—A new paper called *The Freeholder* is to be established at Birmingham, as the organ of the freehold land movement.—King Leopold of Belgium is pressing forward the objects of public education, saving-banks, and agricultural improvement.—Sir James Brooke has been "christening" a tribe of Dyaks, by slaying 1000 people, with the loss of only two of his English soldiers.—Sir James Ross' company, while lying a whole year in the ice, caught scores of foxes, and constituted them "penny post" by putting brass rings round their necks conveying information to Sir John Franklin, if they should meet.

GENERAL NEWS.

FROM CALIFORNIA.—The steamer *Empire City* arrived on Tuesday morning, from Chagres 15th and Kingston 18th, with 277 passengers and half a million in gold dust. She brings San Francisco papers to Nov. 15th, but no mails.

The mail steamer *Panama* arrived at Panama on the 4th, and her mails will doubtless be forwarded at some future day—such is the wisdom and energy of our postal arrangements! The *Panama* brought down 250 passengers, and half a million of "dust."

The overland trains which left the States last spring and summer had mostly arrived. Provisions high and rising, pork and flour $38 to $45 per bbl. There were 50 passengers at Mazatlan, waiting for a passage.

The California State Election took place on the 13th. The result was not known, but was judged to be in favor of the Democratic party, which would defeat the hopes of Mr. T. Butler King for the U. S. Senate. The constitution is adopted almost unanimously. Everything passed off quietly.

CALIFORNIA.—The honor of moving the clause of the constitution forever excluding slavery from the State of California, belongs to Capt. W. E. Shannon, lately a lawyer in this city, and an officer in Col. Stevenson's regiment of New York Volunteers. He is an Irishman by birth, who immigrated with his father's family fifteen years since to Bath, Steuben Co., N. Y., where he studied law with his brother, lately deceased.

Burritt's Christian Citizen has the following comment on the seal of the new State:

"THE SEAL OF CALIFORNIA.—The official seal of the State of California has upon its face a grizzly bear devouring a bunch of grapes. Ezekiel thinks that the knowing ones who designed it, intended that the bear should be an emblem of the *greediness* which has led to the settlement of the country, while the crushed grapes in Bruin's jaw at the same time represent the manner in which the mass of the settlers have been *taken in*."

KENTUCKY CONVENTION.—The following article on the subject of Slavery has been adopted in Convention, by a vote of 74 to 14:

"SEC. 1. The General Assembly shall have no power to pass laws for the emancipation of slaves without the consent of their owners, or without paying their owners, previous to such emancipation, a full equivalent in money for the slaves so emancipated, and providing for their removal from the State. They shall have no power to prevent immigrants to this State from bringing with them such persons as are deemed slaves by any of the laws of the United States, so long as any person of the same age or description shall be continued in slavery by the laws of this State. They shall pass laws to permit the owners of slaves to emancipate them, saving the rights of creditors, and preventing them from remaining in this State after they are emancipated. They shall have full power to prevent any slaves being brought into this State as merchandize. They shall have full power to prevent slaves being brought into this State who have been, since Jan. 1, 1789, or may hereafter be imported into any of the United States from a foreign country. And they shall have full power to pass such laws as may be necessary to oblige the owners of slaves to treat them with humanity; to provide for them necessary clothing and provision; to abstain from all injuries to them, extending to life or limb; and in case of their neglect, or refusal to comply with the direction of such laws, to have such slave, or slaves, sold for the benefit of their owner or owners."

POSTAGE.—The net postage paid by the *free* States, in the year 1847, was $1,659,412; and the expense of transporting the mails in the same States, for the same year, was $1,088,508—leaving a clear *surplus* to the Department of 571,104.

From the *slave* States, (exclusive of the District of Columbia, where the postage is mostly paid by the Government itself, on franked matter,) the postage received, during the same time, was but $664,079; while the expense of transporting the mails therein was $1,318,541—leaving a *deficit* of $654,462; to be made up by the surplus paid by the *free* States, and from the Treasury.

THE MAILS.—A correspondent of the *Journal of Commerce*, from West Lebanon, N.H., says that letters take two days to and from New York, while *merchandise* may be forwarded from New York, via, Norwich, Worcester, and Concord, be twice transferred in its route, and arrive at White River junction (340 miles) 12 *hours in advance of the mail covering the invoice, starting at the same hour.*

WOOLSEY SUGAR HOUSE BURNED.—On Saturday afternoon, the immense sugar refinery of Messrs. Woolsey, near Corlear's Hook in this city, the largest establishment of the kind in the country, was totally destroyed by fire, with a very large quantity of stock, crude and refined; the total loss estimated at $500,000, of which about two-thirds is insured. The fire commenced in the 8th story, or highest but two, and although hose were provided in every story, and immediately put in use, it was found impossible to stay the flames. The firemen, and Mr. Platt, foreman of the works, were most undaunted in their efforts, and several times were in imminent danger, and some of them were considerably scorched by the fire, but no lasting injury resulted to any human being.

NEW PENNY PAPER.—Mr. Walter R. Janes has commenced in this city the publication of a new penny paper called "THE NEWS"—which he promises shall be what its name imports, a *news* paper—containing all the important events at home and abroad, and selections upon Agriculture, Mechanics and Science. The sheet is handsomely printed, and with Mr. Janes's experience we cannot doubt he will do much to command success. The time was when such a paper would have been hailed with pleasure by all of our serious minded citizens—who felt that our moral interests were put in jeopardy by the class of cheap papers formerly circulating. But we are gratified to say that in most of them there has been a marked improvement, and in none more than in the Sun newspaper, since it came under the charge of the younger Messrs. Beach.

POPULATION OF TEXAS.—The State Census of the State of Texas shows a white population of 115,501, and a colored population of 42,855. The number of electors in this population is stated at 25,393.

NEWSPAPERS IN TEXAS.—Thirty-one newspapers have already been established in this new State, two of which are religious.

RELIGIOUS PAPERS.—It is estimated that 150 religious newspapers are published in this country, circulating above half a million of sheets every week.

CALIFORNIA OUTDONE.—The increase in the value of the cotton crop of the United States for the present year, consequent upon the rise of prices in the European market, is estimated at not less than $70,000,000.

APT DEFINITION.—Rev. Mr. Magoon defines "a first-rate Western man" as "a Yankee enlarged."

COTTON GOODS.—The whole quantity of cotton goods made in the Union is estimated at 720,000,000 yards, of which about 80,000,000 yards are exported, leaving 640,000,000 for home consumption, equal to about 32 yards for every inhabitant, grant and small.

THE COLUMBIA COUNTY ANTI-RENTERS.—At the December Oyer and Terminer, held at Hudson, a *nolle prosequi* was entered on the several anti-rent indictments against George J. Finkle and forty-one others, on motion of the District Attorney.

MICHIGAN.—Methodism is steadily acquiring strength in Michigan. We number between sixteen and seventeen thousand, which is a membership nearly equal to the aggregate of the Presbyterian, Congregational, Episcopalian and Baptist churches.—*Adv. and Jour.*

EIGHTEEN DOLLARS TO EACH MEMBER.—An Indianapolis writer says, in the *Central Christian Herald*, that the church in that city has contributed during the last years, for benevolent objects, $3,600—an average of $18 to each member, man, woman and child.

CLIPPINGS.—The town of Middleboro', Mass., has been indicted for neglecting to keep up a High School, as required of towns having its number of inhabitants.—A horse with five feet was lately brought to a smith to be shod, in Cambridge, Mass.—Only four towns in Rhode Island gave licences to sell ardent spirits: Smithfield, Cranston, W. Greenwich, and Cranston.—The, Herrmann steamer, from Bremen, had a cargo valued at $750,000.—An ox has been brought to Cambridge market from Stanstead, L. C., which weighs 3,700 lbs., and the owner intends to *fatten* him this winter.—Messrs. Boody, Russ, and Dillon have contracted to finish the branch of the Vt. and Mass. R. R., from Grant's to Greenfield.—The Garrisonians of Boston, who think it a sin to vote, have resolved to petition the legislature to grant to women the right of committing that sin.—Father Matthew has gone South, and has accepted an invitation to visit Memphis.—The "Jour" printers of Boston have bought the stereotype office of the Boston Foundry, to be conducted by a Protective Union, in shares of $5. The state house in Alabama was burnt on the 14th; records saved.—The Cayuga and Susquehanna branch railroad, with the steamboat on Cayuga lake, makes a connection between the Erie and the Albany lines.—Charles King, Esq., President of Columbia College, has received the degree of LL.D. from Princeton college, which is the only institution in the country that confers such honors as occasion offers.—Shad were caught at Savannah on the 13th.—The Grand Jury at New Orleans have refused to find a bill for the abduction of Rey to Cuba, and Espana is discharged.—The mail steamer Ohio made her last run to Charleston in 50 hours.—The state of things at Washington, requiring the members to spend their evenings in caucus, makes great inroads upon the evening soirees and other amusements.—A committee here are raising a fund for the relief of the Hungarian refugees.—The wool exported from Michigan this year 1,200,000 lbs., and will reach two millions next years, besides 600,000 worked up at home.—Contracts have been made for building the Passumpsic railroad to St. Johnsburg.—Rev. Dr. Raphall is chosen pastor of the synagogue Beral Jeshurun, in Elm street.—The Hudson railroad carries 1200 passengers

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